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THE Spirit of Missions

Vol. LXXXVI

JUNE, 1921

No. 6

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POLING UP THE CUATZACUALCOS RIVER
See "Then and Now in Mexico", page 367

The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXVI.

June, 1921

No. 6

THE light of the Resurrection and the Ascension is still shining upon us and the Church in Her services is reminding us of the glory of Our Risen Lord and the mystery of the Holy Trinity. The words of the Great Commission come home to us—"Teaching them to observe all things whatsoever I have commanded you"—and thenceforth the duty and function of the Church must be to teach the Truth.

In one aspect of it this Truth is fixed, definite, unchangeable. In another aspect it is progressive and expanding.

Our Lord says that the Spirit of Truth "shall bear witness of Me" (Saint John XV. 26). Therefore Christianity bears witness to what already is and speaks with the authority of knowledge, and there is "the Faith once delivered to the Saints", "the deposit" of Truth, as Saint Paul calls it.

But Our Lord also said (Saint John XVI. 13) "The Spirit of Truth will guide you into all Truth and declare unto you the things that are to come", and that means that the Spirit will give the Church a deeper insight and a wider understanding of the Truth, showing its application to new problems and new conditions as they arise.

The Truth itself may not change but the terms in which it is expressed and the relative importance of its several elements may vary.

Here then is the authority and necessity of Christian education. The fundamental and essential Truth must be preserved, as Saint Paul said, "Guard that which is committed to thy trust". And there also is the obligation and responsibility of Christian education, viz., to be able to show to the new generation the right meaning and application of the Truth, which was once for all delivered.

The Christian Church, in obedience to the Lord's command, must create and support institutions of learning, not only to perpetuate and hand on the Truth, but also to make a contribution to the great and important work of building up the manhood and womanhood of our country. A Church college ought to be and is meant to be a nursery of the highest patriotism; and the Christian does not believe in Christian education merely because it is Christian, but because reason and experience demonstrate it to be the best kind of education.

Therefore the Presiding Bishop and Council at its last meeting commended the work of our Church schools and colleges and urged our people to give them their recognition and support.

Reverend A. Gailor

THE PROGRESS OF THE KINGDOM

IN his annual report for 1920 to the Presiding Bishop and Council through the Department of Missions Bishop Aves writes: "During the latter half of the year it has been possible to travel almost everywhere with comparative safety. . . . During the year I have been able to visit nearly all of our native field, parts of which had been inaccessible for several years. And I have been able to minister to a few of our congregations in the 'Zapata regions' in the south for the first time in seven years. While I find everywhere large congregations and a remarkable *morale*, I find also conditions of dilapidation and desolation that present to us a very serious problem and one whose early solution holds the key to our further progress in many parts where much of our oldest and most vigorous work had been established." In this quotation we have an accurate though brief summary of conditions in Mexico as the Church is called upon to face them. Our work has been so largely devoted to the small towns and Indian villages of the outlying and more remote regions where the devastation has been greatest that naturally we have, in common with the people, suffered. When we look at that side of the picture it is rather desolate and cheerless. However when we realize that now for the first time in years one may go almost where he will; that the people, camped in their roofless houses are often ready and eager to rebuild and repair the church and the school first; that even the "prevailing wage" of twenty-five cents a day allows them to offer some help—when we witness this spirit and learn that we can actually get to the people who need us, every detail of the otherwise dismal outlook is softened and Mexico becomes what she was for many years, an opportunity for the Church to serve those of our neighbor's household in the Name of Christ. Read *Then and Now in Mexico* (page 367) and decide for yourself.

JAPAN is being steadily transformed from an agricultural to an industrial country. This change brings into the foreground many new opportunities for Christian service. The Japanese clergy and congregations, as well as our American workers in Japan, recognize this situation and are keen to meet it. One interesting instance of this is the day nursery that Miss Peck, with irresistible humor, describes on page 361 of this issue. Our Church has a fine record for pioneering in Japan. It has been a leader in many new developments. Hospitals, kindergartens, orphanages, the care of feeble-minded children, are some of the ways in which our faith in and love for Our Lord and His children have found practical expression. Now we are pioneering again in such an institution as our very informal but very useful day nursery in Kyoto.

Not only Japanese Christians but the Japanese people generally are deeply impressed by the presentation of the Christian Message in forms of practical service. The economic changes in Japan are opening an immense field for such work. The Christian Church must continue to hold the place of leadership and so keep social service really Christian in motive, method and result. The Church can only retain its leadership by setting high standards of equipment and service. That is why it is so vitally important that our Kyoto day nursery should be taken out of its present well-nigh impossible surroundings. It needs a decent, properly arranged building for the care of the little ones. It needs a modest

The Progress of the Kingdom

playground for them. The Japanese workers need a place to live where they can create a modest home for an average family.

THE SPIRIT OF MISSIONS hopes that its readers will join in a fine fellowship of help to Japanese mothers and their children. Shall we give Bishop Tucker and Miss Peck the money they ask for the Kyoto day nursery, and with the money our sympathy and our prayers for the brave adventure on which they have embarked?

THE mission field is constantly giving examples of appreciation on the part of the people whom we have the privilege of serving. A recent one is seen in the extract from Mr. Tyng's letter (page 400). At its meeting in November, 1917, the Board of Missions at the request of Bishop Roots and

An Opportunity in Changsha the Council of Advice of the missionary district of Hankow, authorized Mr. Tyng to appeal for \$18,000 for the immediate requirements for land and buildings in the Changsha mission.

In one of his letters at the time Bishop Roots wrote "If Mr. Tyng goes back empty-handed I don't see how we are going to house our workers in this most progressive and hopeful of all the fields of evangelistic effort in the district of Hankow." Mr. Tyng did not go back empty-handed but carried with him substantial evidence of the interest and zeal and generosity on the part of the Church at home which had been inspired by his appeal during his furlough. And since that time gifts have been made to the work. But we have not kept up with the demand of the people as shown in their desire to send their boys to school. While the same conditions exist in many places at home and abroad the situation at Changsha is an emergency which gives us opportunity to be of greatly enlarged service to the people of that section of China.

THE election of the Very Reverend Carroll M. Davis, dean of Christ Church Cathedral, Saint Louis, to the office of Domestic Secretary in the Department of Missions is one which will be hailed with delight far and wide. Dean

Election of Dean Davis Davis is known throughout the entire Church and his activity in good works has made him a familiar figure and his name one connected with many Church-wide endeavors, to say nothing of his service to the State and to his city locally. For years he has

been a member of the Board of Missions and now of the Department of Missions, since 1889 one of the secretaries of the House of Deputies in General Convention, a member of the Board of Regents of the University of the South—these are some of the avenues through which he has served the Church generally. Locally, aside from caring for the cathedral and thus being thoroughly acquainted with the opportunities in a "down town" parish, Dean Davis is president of the standing committee of the diocese of Missouri and has intimate knowledge of the details necessary to consider in any diocesan plan. Known to practically every bishop and priest of the Church, he would bring to his work as Domestic Secretary the confidence and the friendship of all and the affection of many. The loss to Missouri, to Saint Louis, to Christ Church Cathedral, would be great but we believe it would be gain to the whole Church. We would ask your prayers that Dean Davis, as he considers and decides this call, may be guided by God's Holy Spirit.

JUST as we go to press word comes that Bishop Lloyd, formerly president of the Board of Missions, has been elected a suffragan bishop in the diocese of New York.



One Hundred Years



CENTENNIAL

Domestic and Foreign Missionary Society

1821-1921

ONE HUNDRED YEARS!

THE Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America was officially organized at a special session of General Convention in Philadelphia on or about All Saints' Day, 1821. The Reverend George Boyd of Pennsylvania offered the resolution and Francis Scott Key, author of *The Star Spangled Banner*, was on the committee to compose a constitution. The presiding bishop was to be president, the other bishops vice-presidents, and a Board of Managers, half of whom were to live in or near Philadelphia, were to conduct its affairs. They were to appoint two secretaries, a treasurer and other necessary officers.

The last recommendation of the constitution was that "every member of the Society pray for God's blessing, without which we cannot reasonably hope either to procure suitable persons to act as missionaries or expect that their endeavors will be crowned with success."

ONE HUNDRED YEARS!

In this century, in spite of our weakness, what great things God has permitted us to do in His Name!

Plans are well under way for the celebration of a Centennial Week, culminating in a Service of Thanksgiving on Sunday, November the sixth, 1921.

ONE HUNDRED YEARS!

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What Hath God Wrought





SANCTUARY OF MISSIONS

O GOD, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home:

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the
night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guide while life shall
last,
And our eternal home.
—Isaac Watts, 1719.



THANKSGIVINGS

WE thank Thee—
For the century which the
Domestic and Foreign Missionary
Society has been permitted to de-
voted to Thy service. (Page 358.)

For the increased opportunity of
service in Mexico. (Page 367.)

For the excellent work of Saint
Mary's School, Shanghai. (Page
381.)

For the growth of work in the
Dominican Republic, especially for
the progress recently made at San
Pedro de Macoris. (Page 383.)

For the work which Deaconess
Newbold is doing in Japan. (Page
414.)

INTERCESSIONS

WE pray Thee—

For Thy blessing on the
plans and work of the Domestic
and Foreign Missionary Society,
“without which we cannot reason-
ably hope either to procure suitable
persons to act as missionaries or
expect that their endeavors will be
crowned with success”. (Page
358.)

That Thy blessing may rest on
the work of the President and
Council. (Page 393.)

That Kyoto's first day nursery
may prospered in its work and
in Thy good time may realize its
fondest hopes. (Page 361.)

To bless the Bishop of Mexico
and his co-workers. (Page 367.)

To guide and direct Bishop
Overs and the Church in Liberia
as they develop and strengthen the
mission stations, and as they ac-
cept new opportunities. (Pages 384
and 399.)

To bless all those who have gone
forth in Thy Name. (Page 387.)

To open the way that the Church
may accept the enlarged oppor-
tunity to serve Thee in Changsha.
(Page 400.)



PRAYERS

O LORD Jesus Christ, Who at
Thy first coming didst send
Thy messenger to prepare Thy way
before Thee; Grant that the min-
isters and stewards of Thy mys-
teries may likewise so prepare and
make ready Thy way, by turning
the hearts of the disobedient to the
wisdom of the just, that at Thy
second coming to judge the world
we may be found an acceptable
people in Thy sight, Who livest
and reignest with the Father and
the Holy Spirit ever, one God,
world without end. Amen.

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KYOTO'S FIRST DAY NURSERY AT PLAY



KYOTO CHILDREN PLAYING IN THE STREET

KYOTO'S FIRST DAY NURSERY

By Sally Perry Peck

TO our day nursery belongs the honor and the glory of being the first in Kyoto, but unless we have better quarters our glory will turn to a reproach.

The reporter of a Buddhist temple newspaper called at our house one day on business and inquired why there were so many children about. When the situation was explained to him he was so interested he wrote us up in his paper. The priests became interested and decided to start a nursery themselves. We have since been pictured and reported by two Osaka papers and two here in Kyoto.

The government has started a very fine new nursery at Osaka. Before it was opened the matron came and spent nearly all day at our house to "see our methods". We have visited the Osaka establishment and come home very sad. We have had callers from Otsu, Kobe, and even way down in Kyushu.

Last week an officer from the Kyoto *Fu* came to say they had just established a new nursery and asked us to visit it. They do not take children be-

fore they are five years old. The children take their own luncheon and are given two *sen's* worth of cake by the house once in the morning and again in the afternoon. They put aprons on the children, but do not bathe them or change their clothes.

We take children from twenty-one days old up to the age of the first school year. When they come (often very early in the morning) their clothes are taken off and hung outside. They are given a bath and dressed in clothes we provide for them. They are fed regularly with good wholesome food and we try as far as possible to keep them out in the sunshine in good weather, as their only playground at home is a dirty narrow street.

The bath has to be given in the kitchen, the water has to be let out onto the kitchen floor, which is fortunately cement, and it wanders at will into a corner behind the well which is also in the kitchen—I think very likely it finds its resting place in the well.

The kitchen where all the family's and the babies' meals have to be cooked



A KYOTO STREET IN WINTER

is really only a narrow passage way, perhaps four feet wide and about a foot below the level of the house floors. It is a continuation or lower story to the dining room where the children play and take their naps in bad and cold weather. This room has a ceiling, but the kitchen extends up to the roof.

Our next door neighbor has a machine for picking over cotton (when cotton is picked over, in that section of the city it needs it—most of it has been used for bedding). When the machine is working it jars the house. One might almost imagine himself at sea with the even thud-thud of the machine and the motion, but the only water view we get is the open sewer under the windows of our other next door neighbor—the city jail. Through our common wall the dust and other things come in from the cotton pickers. The dust is blown in, but the other things come in under their own steam.

In summer we put our bath tub in a secluded corner of the yard, along with the inevitable jars of Japanese pickles and bags of charcoal, and let the sun heat the water. We use surface drain-

age there. Our high wall gives us privacy and the children love it.

It seems as if we *must* have a house where the children could be dressed and undressed and bathed separately. Their clothes we do not like to have in the house at all, but they have to be put into them again when they go home.

There is no way of heating our kitchen in winter as a Japanese stove is used only for cooking. The children should have a room that is moderately heated. When they come in winter they like to go to bed and have a fire box under the *futon*. They are quite willing to stay there all the morning if we would let them. A house large enough to entertain the mothers and give them talks would be a great advantage. Also a dispensary. Mrs. Sonobe has had training in a hospital in America and has been at the head of a private hospital here in Kyoto. If we could have a kindergarten we could look after older children. I am searching for a star to hitch on my wagon.

If we are the founders and are to be the example to all the nursery establishments in the city—there are now



A LITTLE CROWDED BUT THEY ARE HAPPY!

several—why be a bad example? Any one can do that.

The mothers are very ignorant and superstitious. One little girl who used to come to us is very ill. Her brother comes every day. The mother one day bought a live turtle in the market and then set it free. She said she heard if you spared a life you might save one. She paid two *yen* and a half for the turtle which she could ill afford, but it was for the baby. She asked Mrs. Sonobe if she had ever heard that fat white worms one sees squirming in the cesspools were good for intestinal trouble if eaten toasted. She was going to give some to the little girl. Mrs. Sonobe advised her not to. "But", said the mother, "they really look quite inviting", and she opened a paper and showed several selected squirmers.

One woman came with a pallid little child last month. "My babies always die", she said, "and every one says this one will". *But it is getting rosy and fat.*

Mrs. Sonobe does charitable district nursing. In one of her late baby cases,

a priestess of a comparatively recent religious sect came to assist. Their service is mostly dancing. The priestess prayed and danced to no purpose so the next day the high priest himself came and told the poor woman it was because of her superstitions and because she did not make greater sacrifices and promises to the temple that she was having so much trouble. Mrs. Sonobe thought it best not to interfere so the priest prayed and pranced and she let him. The woman made promises, but it seemed as if she had nothing to give to start with. This religion is called *Tenrikio*. They worship the ancestors of the emperor. They have established a branch Sunday School almost opposite us and have bribed away many of our pupils. We also have had the experience of many others for they have told the children if they become Christians they will have to be crucified.

We have 361 names on our Sunday School roll this year. We started the school when we opened our house seven years ago last June. Fortunately they



ONE DAY'S ATTENDANCE AT KYOTO'S FIRST DAY NURSERY

Kyoto's First Day Nursery

never come all at once as our floors are very weak and there is a very big, deep hole under the floor of the room we use for the Sunday School. It would accommodate a great many should it give way.

Besides the combination dining-room-kitchen-bath-room, we have the entrance and two small rooms which we can throw into one, making a Sunday School room of twelve mats. Mr. Sonobe is our superintendent and Mrs. Sonobe and two *Heian Koto Jo Gakko* (Saint Agnes's School) girls act as teachers. The children are very poor and many of the little girls seem to always wear a baby on the back. We don't count the babies.

Two most interesting characters live across the street from us; an old man and woman. They keep a small shop of pallid vegetables and fly-specked cakes. Also a few hens wander in and out from a small corner garden. They have two two-mat rooms. One they rent to a hair dresser and her daughter. The old man is an ardent Buddhist and had the honor lately to house a god, on its way home after having been to Kyoto for repairs. He is also an inveterate *sake* drinker, and perfectly invaluable to us—sober or otherwise. He was interested in our Sunday School and said if we would lend him some of our hymns he would teach the children the words during the week days. They all like *Oji San* as they call him and go there for cakes. He taught them *Jesus Loves Me* also *Saviour like a Shepherd Lead Us*. He fathered our first case. A man was lying in front of our gate crying and moaning until Mrs. Sonobe could stand it no longer and tried to make him come in. She asked him if he were ill. He said he was not but he wanted to die. She could do nothing with him so she ran for *Oji San* who came over and looked our patient over. After a little he said, "If you really wish to die, come along with me to the moat. It is just midnight and very dark. I know

the deepest place. If you are afraid to jump in I can shove you in, and if you try to get out I am willing to hold you under." With soothing of this sort the man was willing to go home where *Oji San* found there had been a little dissension in the family which he proceeded to smooth out.

A baby has just been brought to us by a very respectable looking woman. When we looked her up we found she took in sewing. She and her husband and two children eat, sleep and work in a four-mat room (12 x 6 ft.). The husband is paralyzed, so his bed, spread upon the floor, takes up at least one-third of the room. We can give her a good deal of work sewing for the babies in our house.

We charge a nominal price of one *yen* fifty *sen* a month. If the parents are really unable to pay this we tell them to say nothing, they need not pay. At one time we had seven nursing babies, and as they had to sleep on the floor there seemed to be no place to step, so we have hammocks now which we string across corners. Two babies in a hammock, foot to foot.

A lantern slide talk this spring brought over 200 people. They swarmed on the verandah and out into the street, so the trolley car rang and rang its bell and went slowly. We were obstructing traffic, but the floors held and we were not arrested.

* * * * *

In plain United States English our house is a rat-ridden, bug-bitten shell. In a severe storm from the east the family has had to get up in the night and hold in the windows. It hardly seems large enough for two single women, yet Mrs. Sonobe, the mother, and Mr. and Mrs. Sonobe, their three little children, two nurses and the baby of one of the nurses live there all the time—day times we fill the space that is left with babies. It is a palace compared with our neighbors, except the jail.

We have served seven years.



THEN AND NOW IN MEXICO

Don Pedro Querido, Cacique of the Toltteca tribe, built our church at Alpyveca. When the church was destroyed and his home burned by the rebels he went to Mexico City, where he sold candy on the streets to support his family

THEN AND NOW IN MEXICO

By Bishop Aves

ONE who in past days has stood on the ten thousand foot summit of the pass that leads from Mexico City to Cuernavaca and viewed the valley that reaches southward through the heart of Morelos, has received an impression of landscape beauty never to be forgotten—a patchwork of variegated greens and yellows, dotted with villages and the white walls of sugar mills and factories with their dark smoke-plumes, and with here and there the glint of streams, stretching out as far as the eye can reach—a picture of peace and plenty.

Today this view, though still magnificent, is changed. The prospect wears a monotonous and somber hue. And when one penetrates the valley, as Archdeacon Salinas and I did a few weeks ago, he finds there instead of broad fields of cane and rice and corn with busy workmen, a wild jungle of tangled growth with here and there charred remains of former villages and the blackened ruins of mills and factories—a scene of devastation.

It would be hardly correct to say that such conditions represent the general havoc wrought by the ten years of revolution in Mexico, but they do in large degree illustrate its effects in the outlying districts on both the economic and social life of the country. It is no uncommon sight to see, as here, entire villages destroyed and the people without churches or schools, without implements or cattle with which to till the soil, camping under the roofless walls of their former homes.

I have lately returned from a general visitation of our native field, including large areas that have been inaccessible for six, seven, and eight years.

It would be too long a story to describe a tenth of what I found in the

way of destruction and desolation; it would mean little to be told that at Alpuyecá our little church is a heap of ruins; at San Nicolás Obispo only the foundations of our church are standing; at Mimiapan our church is destroyed; at Joquicingo, Cuernavaca, Jojutla, San Pedro Martir, etc., etc., our churches, schools and mission houses have been wrecked and despoiled of their furniture; that our people in these and many other places are largely homeless. Suffice it to say that our material losses have been great and that the potential strength of many of our oldest and strongest congregations has been shattered. The problem is certainly a very serious one, and to one who must face it with all its elements of human need, it is a very urgent and depressing one. While it is gratifying indeed to know that the first thoughts of these people, and in some instances their first efforts, have been for the restoring of their common house of worship and for a school for their children, such ambitious interest cannot help us much in solving our problem; for alas! other things than personal labor must enter into the costs of building and furnishing churches, schools, and rectories. To expect these destitute people, many of whom are now homeless and receiving a wage of only twenty-five cents a day, to give much financial help, is, of course, out of the question.

Perhaps the present most urgent feature of our general problem, and one the people feel the most, is the need of schools. As I have been often told in counsel with the fathers of these desolate congregations: "We can wait for a church building, or we can worship out of doors; but our children are growing up in ignorance. Our first need is a school."

Then and Now in Mexico



BISHOP AVES

At San Nicolas Obispo, a mission established before the days of the Reverend Wm. B. Gordon, an Indian lad of some sixteen years, with a bright, intelligent face, attracted me greatly, and I asked him how he would like to go to Saint Andrew's School and become some day, perhaps, a minister of the Church. His eager answer was: "O, I should like that! And I would work very hard." And then he added, "I went to school once, and learned my letters, and I remember most of them yet."

This fact came to me as a shock, for I had forgotten that this young man was only a little child when all schools were closed—and many destroyed—by revolution.

Such is not an exceptional instance. It represents a general condition among our outlying congregations. Homes can be rebuilt and altars restored, but the loss to a generation deprived of teaching cannot be repaired. And if it were not possible for their bishop, to whom they look for sympathetic counsel, to assure these people that their brethren of the mother Church will soon come to their help, the situation would be shamefully intolerable.

Now let me speak more specifically of the most central and crucial knot of all our knotty propositions, and the one that holds fast the key to the Church's future progress in this country.

Our Saint Andrew's School and Seminary at Guadalajara is our one in-

stitution designed for the higher and industrial education of our Mexican youth, and to appreciate the relationship of vital necessity it holds to our entire work it must be realized that this school is our only source of supply to our native ministry. And when it is further realized that this supply has been disrupted and retarded, that only three of our Saint Andrew's men have been ordained during the past six years, that not more than two of our present students can be ordained before 1926, and the majority not before 1929, and that meantime our staff of native clergy numbers only thirteen, and some of these are feeling the infirmities of age and must soon retire, it will be appreciated with what solicitude we have tried to keep this school in operation even when all other schools were closed.

At this point we received our most damaging hurt by revolution; not in material loss alone, though that has been great, but by a consequent crippling and retarding effect on the school's life and progress. Our misfortunes began some six years ago when nearly all of our postulants and candidates for the ministry were drafted into the army—from which none returned. Then followed a long series of vicissitudes from which we have not been able to recover. To tell of the many night raids by armed bandits, the binding, beating, and stripping of our teachers and older pupils, the dragging from beds of our sleeping boys, the driving away of our cattle, the looting of our stores and shops, etc., would require a volume, and it would be gruesome reading. It is enough to say that the school lost pretty much all of its movable equipment, including furniture, farming implements, tools, electric wiring, motors, irrigating pumps, piping, tanks, bath tubs, toilets, window glass, screening, etc.; and that it soon became necessary to disband our preparatory department and transfer our few older pupils and a half-dozen homeless orphan boys to safer quarters in town.



THE HOME OF A MEXICAN PEON

It generally consists of one room. The only light comes through the door. Ten or twelve people occupy it, closing the door—the only ventilation—at night. The atmosphere is indescribable



ANOTHER HOME OF MEXICAN PEONS



SLEEPING IN THE STREET

An ordinary sight in the streets of Mexico City and other towns. The poor little waifs huddle together for warmth



ONE OF THE HUNDREDS IN XOCHITENCO WHO WOULD GO TO SCHOOL IF THEY COULD



THEY HAD NO SCHOOL IN XOCHITENCO FOR SIX YEARS



GATHERED TO GREET THE BISHOP AT MARAVILLAS



A BIG BROTHER IN MEXICO



THE BEAN CROP AT SAINT ANDREW'S, GUADALAJARA



BISHOP AVES INSPECTING THE CORN CROP AT SAINT ANDREW'S,
GUADALAJARA



THE REVEREND M. CAMARA AND HIS FAMILY OUTSIDE THEIR LITTLE HOME AT SAINT ANDREW'S, GUADALAJARA



THE BOYS OF SAINT ANDREW'S, GUADALAJARA



THE SANCTUARY, SAINT ANDREW'S SCHOOL CHAPEL



PART OF THE WALL SURROUNDING SAINT ANDREW'S SCHOOL,
GUADALAJARA

Here for three years, two of which were spent in the abandoned buildings of the International College, kindly tendered to us by our Congregational neighbors, the school enjoyed a spell of peace and recuperation.

Some two years ago, with the governor's promise of protection, the Reverend Efrain Salinas, his young wife, the Reverend M. Camara and Professor Gomez with twelve young men, all students for the ministry, and with a supply of guns and dogs, returned to the school home. By frequent gun practice on the farm a reputation for shooting ability was soon established. There were no more night raids, though one venturesome student caught out of bounds after dark by a mounted band, was marched to a *barranca* seven miles away, stripped, and turned adrift. After wandering by night and hiding by day, he crept into the school grounds on the second morning a much worn but wiser young man.

Of course with the lack of nearly everything necessary to the convenience and comforts of a home, Mrs.

Salinas—brave woman!—has had a pretty hard time. But our young men are very helpful. They care for their own quarters, and mend their own clothes; and the making of tables, chairs, beds, etc., chopping wood, hauling water, working in the garden, watering fruit trees, and other chores are a part of the daily round. With a yoke of oxen that was spared to us, and a borrowed plough, it has been possible to prepare the farm for the summer crops.

But the restoration of our electric light and pumping plant is a pressing need. The use of candles and lamps instead of electricity is no hardship, though it is far more expensive, but water for household uses and for flushing is a prime even sanitary necessity; and for winter farm crops, garden, and fruit trees, on which the support of the school must largely depend, water for irrigating is indispensable.

As may be imagined the days at Saint Andrew's are very busy. The daily schedule between morning and

Then and Now in Mexico

night devotions is full of study and out-door work. But it is not a case of "all work and no play". Ducks, rabbits and other wild game are plentiful. At stated times two or more young men are given an afternoon off with their guns and dogs; twice a week all are given a chance to bathe in a small lake nearby. These boys know little or nothing of the out-door games our American boys delight in. They come as a rule from small remote mountain villages where generally nothing more amusing than a foot race occurs, and from very humble homes where living is reduced to simplest terms and hard work from the age of ten is the common rule.

From this it may be inferred that our postulants when they enter Saint Andrew's are not very well advanced in their studies. This is generally true. A *licenciado* or university graduate is quite the exception, and the average standing of our present body is not above that required in the second grade of our American high schools. Generally a course of nine or ten years is necessary to prepare our postulants for the diaconate.

The material equipment with which our students come to us is also very meager. A two-piece unbleached muslin suit, blanket, sandals, and *sombrero* is commonly the extent of their worldly possessions, and occasionally they have less. Not long ago a young Indian Churchman who found his way to the school from a village two hundred miles to the east was arrested as soon as he entered Guadalajara and taken to the *comisaria*—not because he was thought to be a vagabond or a suspicious character, but because he had not on sufficient clothing to satisfy the law.

But our lack of school equipment and the meager preparation and scanty outfitting of our students are more than offset by other assets of a personal quality. We have at the head of the school the Reverend Efrain Salinas with the Reverend Lorenzo Saucedo as

assistant, both of whom are graduates of Saint Andrew's and former students at Nashota House and the General Theological Seminary respectively. Mrs. Salinas, a graduate of our Hooker School and of the National Normal, is an experienced teacher and an ideal matron. And our young men, who have been carefully selected by our clergy for their physical, mental, and moral fitness, are devout (as most Indians are), ambitious, docile and generally quick to learn.

Saint Andrew's has capacity for fifty pupils, and there is no lack of young men and boys in the field who are eager for the opportunity to enter. We had hoped to be able to admit this year eight additional postulants and to re-establish our preparatory department with ten boys. Mr. Salinas with a small extra allowance granted last year, and with the expectation of sufficient means to recover from the most serious of our losses, has been busy with preparations to that end. But alas for the schemes of mice and men! For there must be always the haunting, elusive specter of money. There is nothing in the world, perhaps, about which we are more sensitively cautious than the responsibility for the investment of money—especially in a country that has been racked and torn by revolution. And that is wisely so, perhaps; and we should be patient in the confident trust that the home Church knows the critical urgency of our problems, and understands that our Saint Andrew's School plant is economically, potentially and vitally the most important agency it has for blessing these neighbors next door South, and helping them to solve their great national problems.

But let it be understood meantime also that conditions in Mexico have been rapidly improving; that confidence for the future is being generally restored; and incidentally let it be understood also that waiting is often the hardest task a bishop has to tackle.

PLAYING IN WYOMING

By Lucy Mays Taylor

A HOLIDAY house in a missionary district is something of an innovation. And yet who has more need of a house equipped and fashioned with particular reference to a well-earned holiday than has the missionary, whose opportunities for rest and relaxation are all too rare? Furthermore, it is not always possible for this same missionary to afford, as a holiday, an extended trip.

It was with this idea in mind that Bishop Thomas, in the spring of 1918, saw great possibilities in a vacant house which fortunately was situated immediately adjacent to the pretty little Saint James's Church at Encampment, Wyoming. With Bishop Thomas a vision is always very speedily transformed into a reality, and this case was no exception to the rule, for by the time summer had arrived Holiday House was entertaining its first visitors.

The house was thoroughly renovated and put into condition. A furnace was installed for the chilly days which Wyoming has, even in July and August, and a fireplace built for the comfort and pleasure of the guests in the evenings or on rainy days. The bedrooms are appropriately designated as the "pink" room, the "yellow" room, the "lavender" room, etc., and are most attractively appointed. Perhaps the most popular article in the whole house is the "double decker" bed, in which the children of the district have all the joys of "sleeping in an upper" without the discomforts usually attached thereto. Nothing has been omitted which would add to the pleasure of the occupants. The linen closet is well stocked, the silver drawer contains attractive silver all marked "Holiday House", and there is no desired article which the house-keeper cannot find in the kitchen and pantry.

All the delights of an attractive home are at the disposal of the workers in Wyoming, and the only expense attached is the purchase of food and the laundering of the linen. Bishop and Mrs. Thomas have taken to Holiday House a great many volumes from their library. This summer a splendid telescope, with celestial and terrestrial attachments, has been given by one thoughtful friend. This will furnish an opportunity to study Wyoming's spacious skies and fascinating mountains, for Encampment lies in one of the most picturesque localities of the state. The little hill, upon which are built the church and Holiday House, commands a view of the valley of the North Platte and the splendid Sierra Madre mountains in which are located the once-famous and now abandoned copper-mines. Encampment is one of the beauty spots of Wyoming and is easily accessible to motorists. The surroundings are beautiful, and afford the opportunity for many a hike or fishing excursion within easy distance of the house.

Mrs. Thomas is the custodian and general overseer of the institution and has been absolutely untiring in her efforts to make the house attractive and home-like. Her success is evidenced by the many letters of appreciation from those who have enjoyed the hospitality of Holiday House. The guest book shows visits from various clergy, guilds, branches of the Woman's Auxiliary and choirs. It is a cause for congratulation that in the building of churches, rectories, hospitals and schools in this frontier region the adage "all work and no play makes Jack a dull boy" has not been forgotten. In Holiday House we have a play-place for all the Jacks and Jills of the missionary district of Wyoming.



BASKET BALL AT SAINT MARY'S



THE FIRST GIRL SCOUT TROOP IN CHINA

ATHLETICS AT SAINT MARY'S HALL SHANGHAI

By Lucy J. Graves

“WHAT’S going to happen on Friday instead of drill?” The question was asked by an eager group of three girls who had come all the way up from the school on purpose to find out. Something new in athletics was in the air and they could not wait to learn what it was for they were drill captains and they felt responsible. The “something new” is Girl Scouting. This year it is being started in a small way with the idea of growing very slowly so that our little group may be of the best material and keep the highest standard. Mrs. Cartledge, organizing commissioner for China, held a training week in Shanghai to start the movement which was attended by two of our teachers and three of our girls. Those

were the only Chinese girls in the class and our school is the first Chinese school to start a branch. Other branches are being started in Chinese schools and our great ambition is to keep the lead by maintaining the highest standard.

This is the only new activity in athletics this year but all the regular work is going on as usual. The tennis season has just closed with a tournament for the silver cup; and just about a week ago came the annual track meet. We were lucky in having a most beautiful day so that the success of the meet was assured from the very first. One record was broken, always a joyous event, and the obstacle race which ended the afternoon was voted the funniest we have ever tried,



"WE LOOK FORWARD TO THE MAY FETE ALL THE YEAR"

At the present time, basket ball, captain ball and golf are in full swing and to show their popularity I need only add the numbers entering each—fifty-one, thirty and forty-four. These games are usually carried on in our "play hour" on Mondays and Wednesdays, when all the other girls, who have not gone in for any particular sport, play games with student leaders or else go off with a foreign teacher for a country walk. In addition on Tuesdays, Thursdays and Fridays there is regular gymnastic work and marching given under the direction of a foreign teacher, but again the groups are led by student captains.

There is one other activity, for which we plan a long time in advance, the folk dancing, which begins in our second term and ends with a picturesque May Fete out of doors. We look forward to this all the year.

Lastly, a student club of eighty-four members holds a meeting each month to stimulate interest in athletics and these meetings are apt to be very lively

affairs. Their song goes *Our Club it is jolly and always so gay*, and never were truer words spoken.

To close this hasty description of our athletics I cannot do better than quote from the school paper to show you what their Athletic Club means to the girls themselves:

"Our Athletic Club has grown to such an extent that it holds about one hundred and forty members, each of whom has a profound love of athletics, unfathomed interest in the various meetings, and terrible thirst after the seven kinds of athletic honors—the certificates, silver pins, golden pendants, silver shields, cups, flags, and names engraved in white letters on the athletic honor board. To obtain the above mentioned honors is an ambition of every Saint Mary's girl. Even the bookworms are willing to give part of their attention to our Athletic Club. Here is the opportunity for us to hope that a year or so afterwards our club will be a club for the whole school. Let's wait and see!"

SEVENTY-FOUR SANCHEZ STREET

THE newest thing in Latin-America is Seventy-four Sanchez Street—which is the way Archdeacon Wylie and Bishop Colmore have been describing during a three-months' correspondence a house we had to buy for the new missionary assigned to San Pedro de Macoris, the Reverend A. H. Beer. You may think that it is hard to find a place in which to live in your own city, but wait till you have tried to get a rainproof roof over your head in the Dominican Republic!

It had been decided that it would not do to let Mr. and Mrs. Beer go to Macoris until a place was ready for them. Never again could the Missions House allow pioneers to endure what Archdeacon and Mrs. Wylie had to put up with until a house could be found for them in the city of Santo Domingo. So the word went out to get a place for Mr. and Mrs. Beer.

As a result of this ruling the archdeacon had to turn himself into a house-hunter. Now, this is a hard enough job in the States, but when in addition to a shortage in the supply there is a shortage in clear titles, and when one has not only to find a waterproof house but one with a lawproof title, one is up against a big job. However, our Dominican archdeacon thrives

on difficulties, so he went ahead and as the result of his searching we secured Seventy-four Sanchez Street, San Pedro de Macoris.

It may not look very fine to us spoiled children of American luxury, but if you went to primitive Santo Domingo you would be glad to get it for your residence. Moreover, since

the indefatigable rector of Macoris got hold of it he has made it into a place which as a Churchman you would be proud of. With his own hands Mr. Beer has made the large downstairs rooms into a chapel. No carpenter's bills for the home Church to pay so long as he could push a saw and drive a nail was his rule.

We hope to have an account of the work by Mr. Beer himself soon, but this is published by a friend without his knowledge so that the home Church may know that, like Archdeacon Wyl-



A HOMEMADE ALTAR

lie in Santo Domingo City and Mr. Llwyd at Port au Prince, the new missionary is spending himself to spare the Church. He wrote for an organ, saying that he would raise the money for it in Macoris. Of course when his friends heard of this they gave him one and now he is wondering why at least he was not allowed to pay the freight.

RECENT VISITS IN LIBERIA

By Bishop Overs

I HAVE just returned from a trip to the upper end of the country which includes Cape Mount, Bendoo and the Vey country in general. Saint John's School seems to be doing good work now with about one hundred twenty boys altogether in session. I believe the industrial work we are beginning will have a far-reaching influence and a splendid future.

Since Miss Ridgely left, Miss Willing has been holding the fort at the House of Bethany and Saint Timothy's Hospital alone. She was greatly pleased to see Miss Ford.

I went across Fishermans Lake to Bendoo and was remarkably pleased with the work there. I wish I could give you a picture of this interesting town situated on the interior shore of the lake, with a silvery strip of white sand in front of it and a rich tropical growth as its background and several large cotton trees as landmarks that can be seen for miles before you reach the place. The houses are all African-made but far superior to those found in the average interior town through which one passes. Its chief is an old Saint John's School boy, who is now one of the most influential men of the

whole Vey country. Just a year ago he made an earnest appeal to me for a resident teacher in Bendoo.

Mr. and Mrs. Ramsaur went last year to this native town and settled down to a real work here and among the Vey people in general. There is no tribe in all Liberia more intelligent or more appreciative than this tribe. As soon as we showed some interest in them they began to work for us. Several buildings were placed at our disposal for dwelling houses and school purposes. The most beautiful thing was the building of a church by the Bendoo people. Every part of it was done by them and their chief presented it to me for consecration when I visited them last week. Six candidates were confirmed. Forty boys are already in the school. Mr. Haines has been kept busy since his arrival looking after them. What a splendid work! Forty boys from heathen homes to teach, discipline, care for and educate to be Christian young men.

Miss Seaman met me at Bendoo. She has a good work started at Balmah among the Golah people. Mr. Robison, who has been doing fine things at Bromley, has also made a trip of investigation in the Kobolia region of the Vey country with a view of starting an agricultural experiment farm there the latter part of this year.

The new engine in the *John Payne* is doing splendidly but the rains are beginning so early and the sea is so restless and unsettled that I am experiencing some difficulty in getting about. We had a storm last night which was so furious that if it had caught me on the sea I fear the launch would not have lasted long. These early storms are very unusual. Generally speaking, the sea coast at this time of the year is smooth and safe.



MR. RAMSAUR

SOUTHERN MOUNTAIN WORKERS' CONFERENCE

By the Reverend Franklin J. Clark

THE ninth annual conference of Southern Mountain Workers was held in Knoxville, Tennessee, April 5th-7th, 1921. This conference was inaugurated by John C. Campbell, who was then in charge of the Highland Division of the Russell Sage Foundation. It has been growing in popularity each year. It brings together workers from all sections of the Appalachian region, and the programmes are both practical and helpful. Our Church was represented this year by Bishop Horner, who has always shown a great interest in this conference. He was accompanied by two of his workers from the Industrial School at Penland. The writer was also present.

The programme included such practical subjects as the relation of school and community, the opportunity of the teacher outside of the schoolroom, and the development of self-support for mountain schools. A very interesting discussion was had by executives of the Boards represented and by the representatives of the different schools.

The afternoon session of the first day was given up entirely to the discussion of agriculture. Mr. J. C. McAmis, of Knoxville, an expert in farming, gave a very practical demonstration of the difficulty of making a living on a mountain farm. Of course a great many residents in the mountains are doing it but they have to overcome many obstacles and difficulties in order to do it.

One special feature of the conference was the stress laid on recreation. Mr. R. K. Atkinson, District Director of Community Service for Long Island, was good enough to give several addresses and demonstrations.

Mrs. Cora Wilson Stewart, of the Kentucky Illiteracy Commission, who organized the "moonlight" schools in 1911, which have been such a factor in combating illiteracy, made a most helpful and interesting address. She has had in her schools—which get their name because the session starts when the moon is shining brightly enough to enable the old folk of the mountains to find their way to the school house—people as old as eighty-six years, and has taught them to read and write. One hundred and thirty thousand illiterates in Kentucky have been taught to read and write through the agency of these schools, which have spread to many sections of the country. Under their influence a special literature has been evolved, prepared to meet the needs of each type of community in which the school is located. They not only teach reading and writing but also practical farming, household economics, sanitation, and other things most needed in the community.

At each conference we have messages from the Red Cross. Their work is most effective in the mountains. Nurses travel from cabin to cabin, and county to county, on horseback in all kinds of weather, reaching many people who could never secure the services of a physician, and saving many lives which would be lost except for their ministrations. The Red Cross has a special division devoted to the rural service.

All together it was agreed that this was one of the most satisfactory conferences of the series. The attendance represented practically all of the branches of work in the mountain region, as well as the various executive boards which deal with this work.



THE REVEREND A. H. BEER
Dominican Republic
From North Dakota



MISS GLADYS V. GRAY
Kyoto
From Chicago



MR. ELLIS H. ROBISON
Liberia
From Albany



MISS OLIVIA H. POTT
Shanghai
From Shanghai



WALTER G. H. POTT, M.D.
Shanghai
From Shanghai



DEACONESS M. T. GADSDEN
Porto Rico
From South Carolina



ROBERT T. MACY, M.D.
Mexico
From Alabama



MRS. ESTELLE S. ROYCE
Panama
From Virginia



CHARLES D. REID, M.D.
Anking
From Central New York

RECRUITS FOR THE FIELD

FOLLOWING our plan as announced last month we give our readers in this issue an opportunity to look on the faces of some more of those who have gone to represent them in the distant missions.

Anking: Doctor Charles D. Reid, Jr., comes from Auburn, N. Y., and is a graduate of Johns Hopkins. He has made a specialty of orthopedic surgery and had a wide experience in hospitals in New York and Syracuse. He is stationed at Saint James's Hospital, Anking.

Dominican Republic: The Reverend Archibald H. Beer was the rector of Saint Stephen's Church, Casselton, North Dakota, when he volunteered to reinforce the work in the Dominican Republic where Mr. Wyllie has been laboring alone. Mr. Beer has already begun work at San Pedro de Macoris, where there are many American residents. (See page 383.)

Kyoto: Miss Gladys Victoria Gray has gone to be an instructor in the kindergarten work which is so marked a feature of the Kyoto mission. Miss Gray has been a director of kindergartens in Kansas and Wisconsin and has taught in Saint Katherine's School, Davenport, Iowa.

Liberia: One of Liberia's greatest needs is the development of her agricultural resources. Mr. Ellis H. Robison is an expert agriculturist, a graduate of Cornell. He is engaged in helping Bishop Overs to develop a farm school for boys in the Vey country near our mission at Cape Mount.

Mexico: Doctor Robert T. Macy is a member of Saint Paul's parish, Irvington, Alabama. His experience in U. S. army hospitals in Cuba and the Philippines has given him a special interest in tropical sanitation. He has

charge of the House of Hope at Nopala, the only hospital in a wide district. His professional skill and sympathetic kindness have endeared him to people who are poor in the extreme and inured to every kind of suffering.

Panama: Mrs. Estelle S. Royce, who is a native of Virginia, has the distinction of establishing the first orphanage in the Canal Zone. She has been active in parish and war work, earning the respect and regard of the men in the service with whom she came in contact. Our picture shows Mrs. Royce with two of her little charges in the Zone. [See THE SPIRIT OF MISSIONS for October, 1920.]

Porto Rico: Deaconess Gadsden, who is doing evangelistic work in Ponce, can claim direct descent from two noted diocesans, Bishops Gadsden and Dehon of South Carolina. Her father was a missionary in the domestic field. She has been for twelve years superintendent of the Church Home Orphanage at York in her native state, South Carolina.

Shanghai: Four recruits have gone to this district. Mr. E. H. King, who comes from New Jersey, is an instructor in Saint John's University. He is a graduate of the School of Civil Engineering at Purdue University, Indiana.

A son and daughter of the president of Saint John's University have returned to China. Miss Olivia H. Pott was educated in the National Cathedral School for Girls in Washington and is to teach in Saint Mary's Hall, Shanghai. Doctor Walter G. H. Pott, who is a graduate of the medical department of the University of Virginia and has had experience with the Medical Corps of the U. S. Army, is on the staff of Saint Andrew's Hospital, Wusih.

EDUCATIONAL DIVISION

Department of Missions

William C. Sturgis, Ph.D., Secretary

THERE seem to be two outstanding facts in the present situation: first, that the present status and future development of the Church is undergoing a critical examination, and, second, that there is an amazing lack of the knowledge necessary to the solution of her problems on the part of the great body of Churchmen.

Comments range all the way from that of an eminent educator who is telling a non-Christian nation that religion will be supplanted by State education, to that of an almost equally eminent journalist who longs to see the Church rise to Her full stature as the living Body of Her Master and lead a sick, war-torn world to sanity and peace.

A well-known publicist has been working at the problem of the human race from a more or less unbiased point of view, and has arrived at the temporary conclusion that Christianity, at least in its present organized form, offers no hope for a better world. In a recent article he advocated the writing of a new Bible which would be an improvement on the present one, being doubtless fortified in this belief by the fact that he had recently completed a history of the human race covering several hundred thousand years. Curiously enough the widely circulated magazine in which this article appeared answered it editorially, saying that there seemed no good reason to believe that the Bible would not continue to be an adequate guide as it had been in the past.

It is gratifying to note that the publicist's goal for mankind is what we have always known as the Kingdom of God. If the objectives are the same, it seems reasonable and eminently desirable that unity of method be

achieved. Organized Christianity ought easily to be broad enough in scope and method to embody all the noble aspirations of man. What is evidently needed to harmonize conflicting views is a certain amount of charity and mutual understanding, based on common knowledge of God's plan for the world as revealed in the life and teachings of Our Lord.

Unfortunately we hear on every hand of the deplorable lack of knowledge of even the most fundamental things on the part of the majority of Churchwomen and Churchmen. This condition must be changed if the Church is to live up to Her present opportunities. There is, however, no cause for alarm, but every incentive for conscientious, consecrated work. And in that study and work—"studying together the Kingdom of God, as it is in the mind of the King"—comes not only knowledge but a deepening and quickening of the spiritual life that brings us into closer harmony with God's infinite purpose and thereby brings it nearer to realization.

Doctor Jefferys, in his new book *How Can We Know the Way?* says that the intelligent progress of this truth (that the law of the Kingdom is a mission of love from God to the last man on earth) in the Church during the last ten years has been Her most notable accomplishment and that it has been in great part due, under the guidance of the Holy Spirit, to the study of missions in our mission study classes. To them has also been due the development of many splendid, consecrated leaders, and this has been a contribution the value of which can never be estimated in concrete terms.

E. E. PIPER.

FOREIGN-BORN AMERICANS DIVISION

Department of Missions

The Reverend Thomas Burgess, Secretary

THIS delightful report of the beginning of a new work was received by the secretary from one of our Italian clergy, formerly of the Roman Catholic Church, whose case was carefully investigated by the Division before recommending him six months ago to a bishop:

I am glad to state the method used to open the mission among Italians, I retain, is the surest one to bring good result.

As I received the order to make a survey in Scranton, Pa., I got there. Having not any acquaintance, I asked if there was any Italian Association; informed that there were four, I approached the respective Presidents and asked them to allow me to speak to the assemblies when they would be held. Admitted few times before the assemblies, I spoke to them explaining about the Episcopal Church, and exhorted them to enter our Church which would lead them into the way of salvation.

This method gave me a good result and in less than two months I got more than five hundred adherents. After this I sent a written report to my superior and called for a meeting.

As the superior saw the necessity of a religious work in that district, opened the mission which is now in good standing.

J. MORELLO.

Here is a letter sent by a Federal Judge to the secretary commending the booklet *How to Reach the Foreign-Born*:

I am delighted with your pamphlet. You understand the foreign-born . . . "For every Churchman a foreign-born friend" tells me you have grasped the foreign-born problem. It is a question of human friendship—the handshake, fellowship, not long-distance abstract patronage. . . . Then that overworked word "Americanization" has no place in your pamphlet. I like your word "American fellowship". I don't know where you got your ideas but they ring true and human to me. Curiously enough, your phrase first quoted, "for every Churchman a foreign-born friend" I used in substance,

"If every foreign-born man in Pittsburgh had a single American friend, the foreign-born problem would be solved." It was taken up here by a large bill-board firm and painted on large bill-boards through the City when there were no advertisements for the space. . . . I was delighted to have in your pamphlet concrete evidence that our Church was taking interest in this problem. The Roman Church cannot handle it for the numbers are too great, and a great many of their men are drifting away from them. Our Church in its ritual, vestments, architecture and worship appeals to them more than any other. The Syrians and Armenians tell me they feel more at home in our Church than in any other here in America. Doctor Montgomery—now dead—who had charge of a large work among the foreign-born here for the Presbyterian synod, said our people could have done all they did at half the effort and half the expense. The Greeks where they have no church of their own could well be reached by offers of meeting places, Sunday Schools, etc., in our own parish houses. I was down at York, Penna., last week to make an address, and the rector told me he had given his church for a Greek wedding and they had brought a Greek priest to perform the ceremony.

I have been in close touch with the foreign-born and know their worth. I was the chairman of a committee in the eastern part of our state composed of fourteen races; in the third, fourth and fifth Liberty Loans they raised one hundred millions of bonds. I am in close touch with many foreign societies and with the foreign language press. I only speak of these things to let you know that I am in close touch with your work, and I will say to you now that I am at your disposal in any way to help you.

Very faithfully yours,

Jos. BUFFINGTON.

Foreigners or Friends, the Churchman's handbook of approach to the foreign-born, is now ready. Cloth \$1.25, paper \$1.00; in quantities of ten or more for classes, 75c. Orders should be addressed to the Educational Division of the Department of Missions, 281 Fourth Avenue, New York, N. Y.

THE SILENT MISSION

The Reverend Thomas Gallaudet, Founder

By Preston Barr, Jr.

CHURCH missions to the deaf in the United States owe their existence to the Reverend Thomas Gallaudet, son of the founder of deaf mute education in America. In 1850 Doctor Gallaudet, while a professor in the New York Institution for the Deaf, was called to the bedside of one of his former pupils who was dying of an incurable disease. His experience in soothing her last hours caused him to consider the spiritual needs of adult deaf mutes who had finished their course in school and were earning their livelihood. In the fall of 1850 he organized a Bible Class for deaf mutes which met in the vestry room of old Saint Stephen's Church on Broome Street. Doctor Gallaudet taught this class every Sunday afternoon, continuing his educational work at the New York Institution for the Deaf. The large numbers of the deaf who came to the meetings of the class, sometimes from a distance of a hundred miles, led him to combine Church services with the sessions, and as the need of gathering the deaf into pastoral relations became more and more apparent, he relinquished the important and lucrative post he held and after several years' preparation was ordained to the priesthood. The Bible Class expanded and grew into "Saint Ann's Free Church for Deaf Mutes" which, for a while, held its services in the smaller chapel of New York University near Washington Square. In the course of a few years the congregation grew in numbers and property on Eighteenth Street, a few doors west of Fifth Avenue, was acquired. Services were held in the morning for those who could hear and in the afternoon sign services were held for the

deaf. Occasionally both services were combined, some clergyman reading the service orally and Doctor Gallaudet interpreting in signs.

Doctor Gallaudet frequently visited distant points and held services, so that as time went on the demands upon him became more than he could bear. To take care of the work more efficiently The Church Mission to Deaf Mutes was founded in 1872. The same year the Reverend John Chamberlain, Saint Paul's Church, Council Bluffs, Iowa, at Doctor Gallaudet's request became associated in the work. Missions for the deaf were founded in Philadelphia, Baltimore, Albany, and at various points in New England. Doctor Gallaudet had the oversight of this entire work, raised funds for the support of such lay missionaries as could be found and for the expenses—which were necessarily great—of carrying on the work over such a vast field.

The ordination of the Reverend Henry Winter Syle—the first deaf man to enter the sacred ministry—in 1876, and later that of the Reverend Austin W. Mann, were in the course of time followed by the admittance of other deaf men to the ministry and Doctor Gallaudet gradually confined his work to the dioceses of New York, Long Island and Newark. In 1898 Saint Ann's Church, after its consolidation with Saint Matthew's Church, was moved to One Hundred and Forty-eighth Street.

Doctor Gallaudet died in 1902. Among the many good works of his long and useful career was the founding of the Gallaudet Home for Aged and Infirm Deaf Mutes, near Poughkeepsie, N. Y., which shelters thirty

The Silent Mission

deaf people who would otherwise have been forced to accept the doubtful charity of almshouses. It has a comfortable endowment and is splendidly located.

The Reverend Doctor Chamberlain succeeded Doctor Gallaudet and continued the work until his death early in the present year, when the Reverend John H. Kent, a deaf man, in turn, became vicar of Saint Ann's Church, which has a record of the baptism and confirmation of thousands of deaf mutes. The number of communicants at present is more than four hundred and fifty. This church was the first

to organize a vested choir to give the hymns and responses in the sign language.

The work of a clergyman in charge of a "silent" congregation is varied. He is frequently called on to act as interpreter in courts of law and by various social and relief agencies; he is the father-confessor, the advisor, the friend to whom the deaf turn in their difficulties. His opportunities for service are numerous and his doors are always open to those who need it. In doing this he is only carrying out the express purpose of the founder of the Church's "Silent Mission".

NEWS AND NOTES

EIGHT conferences will be conducted by the Missionary Education Movement this year during June, July and August at Winter Park, Florida; Blue Ridge, North Carolina; Estes Park, Colorado; Silver Bay, New York; Asilomar, California; Ocean Park, Maine; Seabeck, Washington, and Lake Geneva, Wisconsin. Full particulars of all these may be obtained by writing to Doctor G. Q. LeSourd, Mohawk Building, 160 Fifth Avenue, New York, N. Y.

❖
MISS GREGG'S article *How Little Miss Ch'üh Came to the Kindergarten* in the May number of THE SPIRIT OF MISSIONS has aroused widespread interest. One friend has promised \$500 towards the \$5,000 needed to carry out the plan for rebuilding. On May third Miss Gregg spoke to the diocesan branch of the New York Woman's Auxiliary and received many assurances of interest and help. Those who want to share in giving proper equipment for work on behalf of women and girls in Anking, may send their gifts to the Department of Missions, 281 Fourth Avenue, New York City, marked "Special for the Cathedral School for Girls, Anking".

THE Reverend F. B. Drane of the Tanana Valley missions, who has been supplying the place of Archdeacon Stuck in making an extended visitation of the Indian missions in the interior of Alaska, wrote briefly from Circle on March first that he was "rushed overtime and going night and day" but that he would send an account of his trip to THE SPIRIT OF MISSIONS at the earliest possible opportunity. Many of our readers will await it with keen interest.

❖
IN speaking of the Church School of Saint Paul's parish, Wickford, R. I., this spring, the treasurer of the Presiding Bishop and Council intimated that the children might like to purchase a dog for Bishop Rowe with their Lenten Offering. Thinking that \$100, the price of a good dog, might be beyond the capacity of the school, he suggested that two or three legs, or even a tail, would be welcome. After Easter the rector wrote "We have bought the whole dog!", adding that the children were determined no part of the animal should be missing. They earned most of the money and made a record of \$105 as compared with \$32, the best they had done in the past.

News and Notes

ON March eleventh a personal gift of \$2,322 was received at the Church Missions House from His Excellency Sao H. Alfred Sze for the equipment fund of Saint John's University, Shanghai. His excellency is an alumnus of that institution and takes this opportunity of showing his appreciation of the work it is doing for his country.

IN response to the request of many friends we have decided to devote the August issue largely to experiences of those who have been interested in the Lenten Offering for Missions of their Church Schools. We shall welcome any suggestions of methods which have proved successful in arousing the enthusiasm of the children in this, their own particular share in the extension of the Kingdom.

DEACONESS PICK of our Alaska mission writes that they have a phonograph but that their records are few and worn. There are doubtless many people who would like to dispose of some of their old records in this manner. Any records mailed to Deaconess Mabel H. Pick, Tanana, Alaska, by parcels post before September first will get into the interior of Alaska this year, and will no doubt be of great help and cheer during the winter.

UP to May fifth the contributions received at the Church Missions House for famine relief in China amounted to \$117,144. Many of our missionaries have been actively at work in the stricken districts for long periods. They state that the need will continue well into the summer. Bishop Graves, who has been an invaluable member of the Central Committee in Shanghai, reports great appreciation on the part of our representatives in China for the whole-hearted interest of our people. The Chinese have met the situation with a quiet composure and with almost unvarying fortitude.

THE Right Reverend Wilson R. Stearly, D.D., coadjutor of the diocese of Newark, has been unanimously elected president of the Board of Trustees of the Church Building Fund Commission, to succeed the late Bishop Burch. Two offerings recently received by the Commission are noteworthy. One was from a mission station in Alaska which sent the same amount in 1920. Only ten parishes in the entire Church made larger offerings last year for this purpose. The other offering was made on Founders' Day in All Saints' chapel of Saint Paul's College, Tokyo. The custom has been fixed as an integral part of their programme for that day. Such evidences of appreciation offer much encouragement to the Commission.

THE list of summer conferences grows apace. From June twenty-first to the end of the month a Conference for Church Workers in the missionary district of South Dakota and the diocese of Nebraska will be held at All Saints' School, Sioux Falls, which promises to be most interesting and helpful. Besides the class and lecture periods there will be conferences for the clergy, public meetings and a Bishop Hare Camp for older boys and young men, directed by Bishop Remington. Bishop Burleson will give a course on *The March of the Church*. A class on *Americanization* will be under the Reverend Charles T. Bridgeman of the Department of Missions of the Presiding Bishop and Council; Bishop Wise will tell of his experience in *Work With Boys*. Time is reserved for personal conferences on life work with Bishops Wise and Remington, Mrs. Remington and Mrs. Biller, and the last-named will conduct a class on *Life Service*. Application for registration or for further information may be made to Miss Mary B. Peabody, Sioux Falls, S. D. The former should be accompanied by a registration fee of two dollars.

MEETING OF THE PRESIDING BISHOP AND COUNCIL

FOLLOWING the celebration of the Holy Communion in the chapel at the Church Missions House the Council met at ten a. m., on April 27th, with Bishop Gailor in the chair. The elected members present were the bishops of Georgia, Maryland, Massachusetts, Newark, Rhode Island, Virginia and the bishop-coadjutor of Southern Ohio; the Reverend Doctors Freeman, Mann, Milton, Phillips and Stires; Messrs. Baker, Baldwin, Bryan, Mather, Morehouse, Pershing and Sibley.

In opening his address to the Council Bishop Gailor read the following telegram: "The convocation of Oklahoma assembled April twenty-seventh sends greetings to the Presiding Bishop and Council and assures you of our constant and loyal support in our mutual efforts to extend the Kingdom of God." The Council replied through the president with a suitable message of appreciation.

In response to a request from the World Alliance for International Friendship Through the Churches, the bishops of Chicago, Western New York and Southern Ohio, the Reverend Doctors Freeman, Phillips and Washburn and Messrs. George Foster Peabody, Robert Gardiner and B. C. Howard were appointed delegates to the convention of the Alliance in Chicago on May 17-19.

A cordial welcome was sent to the United Society of Christian Endeavor which is to hold a conference in New York City on July sixth.

The synod of the Second Province, in collaboration with representatives of the various departments of the Council, has prepared a programme for adult education in the Church, which they ask the Council to endorse.

The bishops of Georgia, Rhode Island and Virginia, Mr. Sibley and Mr. Pershing were appointed a committee to consider the request and report to a later meeting.

With regard to certain criticisms on the administration of the Council, a committee composed of the bishop of Rhode Island, Doctor Milton and Mr. Pershing found that they had been already adequately answered by the statement of the Council published in *THE SPIRIT OF MISSIONS* for March, 1921 (page 183), but they asked the treasurer to prepare a statement as to what should be included in the term "overhead expenses" with an analysis of expenditures under that head. This statement will be found on page 411.

The Council expressed its very sincere regret that it was unable for want of funds to make an additional appropriation for Holy Trinity Church, Paris. In view of the very important services rendered by Holy Trinity, both during and since the war, to soldiers, students and many other Americans sojourning in Paris, the Council commends this need to the people of the Church and hopes that gifts will be provided for the maintenance of the work at this critical time.

In response to a request from Bishop Garland for an appropriation of \$500 for work among Jews, the Council, while recognizing the value of the work, felt itself unable to comply with Bishop Garland's request and passed the following resolution:

RESOLVED: That in view of the fact that the Council finds itself unable to undertake at this time any real financial obligation for the work among Jews, it therefore feels that it would be unwise to make an appropriation of \$500.

Meeting of the Presiding Bishop and Council ·

At the last meeting of the Council a design for a Church flag and seal was submitted. Another design was brought before this meeting. After discussion the general feeling was that the question of a seal and flag for the whole Church should be decided only by General Convention. Meanwhile the bishop of Rhode Island and Doctor Mann were added to the committee, which was asked to continue its deliberations.

A committee of six men and six women—Bishop Lloyd, the Reverend Doctors Stires, Milton and Gardner, Doctor John W. Wood, Mr. Lewis B. Franklin, Mrs. A. S. Phelps, Mrs. John M. Glenn, Mrs. H. B. Butler, Miss F. W. Sibley, Miss Eva D. Corey and Miss Grace Lindley—was appointed to consider the problem of the development of the Church Service League and the status of the Woman's Auxiliary.

The Reverend Edwin B. Rice, who has been identified with the missionary work of the Church for many years, with an office at the Church Missions House, was given the title of "Registrar".

The treasurer's report showed a total of receipts from dioceses and districts for 1920 of \$3,071,401.06 as against \$1,411,771.69 in 1919, being a gain of 117 per cent. The receipts on account of the 1921 quota to March thirty-first from the same sources were \$375,457 as compared with \$330,010 for the same period last year. The amount received and forwarded to China for the relief of the famine sufferers through April twenty-fifth was \$108,570. An audited account of receipts and expenditures for 1920 was presented.

Department of Finance: The Committee on Trust Funds reported a total of \$4,352,293.52. The various financial matters which were referred to this department were in connection with one or another of the other de-

partments and are recorded in the order of their presentation.

Department of Religious Education: A commission of nine, with the Reverend E. L. Sunderland of New York as chairman, has been formed to take charge of the development of the Daily Vacation Bible School movement in our Church. Mrs. Burton Easton of New York and the Reverend Charles W. Findlay of Massachusetts have been added to the commission on the Church School Service League. Doctor Gardner reported a very extended western trip. He visited sixteen dioceses and made more than a hundred addresses before colleges, state universities, high schools, rotary clubs, etc.

The consideration of the work of the commission on Church colleges had been made the special order of the day immediately after luncheon. Bishop Knight, vice-chancellor of the University of the South, President Sills of Bowdoin and President Ogilby of Trinity addressed the Council. President Sills said he wanted to emphasize the fact that our Church in its corporate capacity takes less interest in higher education than any other religious body. He felt that the time had come when the Church should either say that She is going to support Church institutions or should tell them to make their own appeals. If a college is to do effective work it must have adequate endowment, and if Church colleges are to do the work they ought to do their endowments must be increased. President Ogilby spoke of the claims of the small college. Twenty years ago the emphasis was on the large university, now it is recognized that the small college is a better builder of character. The great virtue in a small college is the personal touch between the faculty and students, as character is more effectually built up by contact than by precept. None but the best men should be se-

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cured as professors and an increase of endowment is necessary to pay them adequate salaries. Bishop Knight's plea was that assistance given to Church colleges meant help for the general work of the Church. We accept the commission of our Lord to "go and teach" as one of the functions of the Church. All the learning in the world today is the result of the recognition by the Church of this function. We want to re-establish in our Church the idea of taking care of its institutions of learning.

These addresses were heard with much interest and the following resolutions were adopted:

(1) The Presiding Bishop and Council urges all Church members to recognize, assert and defend the principle that the maintenance of Christian educational institutions is one of the first indices of the vitality of Christian convictions.

(2) That means be provided by which the undoubted Christian convictions of Church men and women today may be manifested, as our forefathers manifested their convictions, i. e., by the maintenance of Christian educational institutions as one of the best contributions of the Church to the national well being.

(3) That the means be as follows: the establishment by the Department of Religious Education of a commission of six persons (men or women) of recognized ability, who, with the president and with the cooperation of all existing organizations of the Council, will formulate a policy for the support and development of Church colleges and other Church educational institutions and report to the Council.

The term "Church college" is defined as meaning any institution of higher learning of college or university rank, organically, traditionally and avowedly connected with the Protestant Episcopal Church.

(4) That the Presiding Bishop and Council commends the work of such colleges and their appeals for financial support to the people of the Church.

Bishop Gailor expressed the gratitude of the Council for the work done by the commission, especially for that of President Sills, the chairman.



DEAN DAVIS

Department of Missions and Church Extension: The office of domestic secretary has been vacant since the resignation of Dean White a year ago. On the nomination of Doctor Wood, Dean Carroll M. Davis of Christ Church Cathedral, Saint Louis, was unanimously elected to this important post. Dean Davis has the affection and confidence of the entire Church and it is hoped he will see his way to accepting his election.

The Kearney Military Academy in Western Nebraska finds itself in financial difficulties largely through causes beyond its control, such as the destruction by fire of its boiler and laundry house and the severe epidemic of influenza which visited the school more than a year ago. Mr. Pershing has recently visited the school and he made an exhaustive report showing the great value of the work done at

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the school among the boys from the ranches and farms of the Middle West. The Council felt that the work of the school should be continued if possible but much to its regret the Finance Department felt unable to recommend any appropriation at this time.

Plans for the Centennial of the Domestic and Foreign Missionary Society and the Semi-Centennial of the Woman's Auxiliary, which occur this year, were discussed. They include a pageant, a programme for Church schools, the preparation of material for information men, and a Centennial History. One history has been written by Miss Julia C. Emery; another shorter one for the use of the clergy and others who want to make fitting commemoration of these anniversaries is being prepared by Bishop I. P. Johnson of Colorado. It was decided that it was not expedient to prepare a moving picture showing the work of the Society, as to do so adequately would involve enormous expense. The celebration will culminate in the first week of November when a general Thank Offering will be made. It is interesting to know that two checks—representing payments from the Church Pension Fund to one of the older clergy—have already been received at the Church Missions House for this purpose.

The bishop of Southern Brazil was authorized to purchase land in Porto Alegre for the new Theological School, the money having been provided for this special purpose by a friend of the mission who wishes to remain anonymous.

An appropriation of \$600 was made for an assistant at Saint John's Church, Christiansted, in the Virgin Islands. This parish has increased its pledges to the Church's Mission from \$187 in 1920 to \$3,747 in 1921 as a direct result of the Nation-Wide Campaign in the Islands.

A report on the American Church Institute for Negroes showed the total number of pupils in its ten industrial boarding schools in the South to be 2,844.

Department of Christian Social Service: Dean Lathrop reported many conferences with individual clergy, meetings of the Brotherhood of Saint Andrew, diocesan councils, etc. Plans for discussion groups throughout the country are being developed. On his nomination, Mr. Haley Fiske, president of the Metropolitan Life Insurance Company, was elected a member of this department.

Department of Publicity: The Reverend R. F. Gibson, executive secretary, said that his department is planning three conferences, one in New York the third week in June and one in Saint Louis the following week, to be followed in the early fall with one in San Francisco, to which the dioceses and districts in the provinces will be asked to send representatives. He feels that it is essential to have a closer touch with the field and to form, if possible, commissions to take up problems the department has not yet solved.

Department of the Nation-Wide Campaign: Doctor Milton spoke briefly of the campaign in Rhode Island, an account of which by Bishop Perry appeared in *THE SPIRIT OF MISSIONS* for April. The secretaries are much encouraged by the way they have been received throughout the Church and much good has been done in explaining away misunderstandings. Doctor Milton characterized Bishop Gailor's recent trip through the Midwest as a sort of triumphal march. The spirit throughout the dioceses visited is fine.

A permanent commission on Parochial Missions has been constituted consisting of Bishop I. P. Johnson (chairman). Bishop Fiske and the

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Reverend Floyd W. Tomkins, D.D., Bishop Johnson was elected a member of the department.

At the last meeting of the Council it was decided to hold a session in July in some place other than New York. A cordial invitation to go to Washing-

ton was received from Bishop Harding, who assured the Council of a warm welcome on Saint Alban's Hill. Bishop Harding's invitation was accepted with thanks and the Council adjourned to meet in Washington on July thirteenth.

DEPARTMENT MEETINGS

THE various departments of the Council met in the Church Missions House on April twenty-sixth. Many important matters under consideration have been noted above.

Department of Missions and Church Extension: There was a very full attendance at the meeting, which convened at ten a. m. with Bishop Gailor in the chair. Those present were Bishop Lloyd, the bishops of Maryland and Rhode Island; the Reverend Doctors Davis, Freeman, Mann, Milton and Stires; Messrs. Baker, King, Mather and Mansfield; Mrs. W. J. L. Clark and Mrs. R. W. B. Elliott. In his opening address Bishop Gailor said he had had a very remarkable and interesting visit to Chicago "I never saw anything finer than the enthusiastic approval of the work of the Council and the desire to cooperate with it." During three days he spoke to five or six thousand people.

The bishop of Salina, the Right Reverend R. H. Mize, was presented to the meeting. He spoke briefly of conditions in his district, calling attention to the fact that the list of appointments of the Methodist Church in one-half of his jurisdiction contained about two hundred names, while in the whole of his district he had ten clergy. "I shall ask your patience," he said, "and I hope you will have confidence in me."

A message of sympathy was sent to the Foreign Board of the Presbyterian Church on the recent death of the Reverend Dr. Halsey, who had served as a secretary for twenty-two years:

RESOLVED: That the members and officers of the Department of Missions of the Protestant Episcopal Church have learned with sorrow of the death of the Reverend A. W. Halsey, D.D. They ask the members and officers of the Presbyterian Board of Foreign Missions to accept their assurance of sincere sympathy in the loss that the great cause Dr. Halsey so faithfully served has suffered through his death.

In Japan the congregation of Christ Church, our self-supporting parish in Osaka, has voluntarily increased the salary of its rector—an indication of the value of providing proper equipment. Authority was given to the bishop to proceed with the erection of certain buildings with money raised in the field. The bishop was encouraged to continue the distribution of a monthly Christian paper among the students and teachers of primary and middle schools. Our only hospital in the district of Kyoto, Saint Barnabas's, Osaka, had to be sold some time ago on account of the age of the building. A new hospital is to be erected with the proceeds of the sale in a more suitable part of the city. Doctor McSparran, in charge of the hospital, was present and exhibited the plans for the new building. He made an eloquent plea for equipment, saying that Saint Barnabas's was the first mission hospital of any kind ever built in Japan. It was the fruit of the work of Bishop Channing Moore Williams and Doctor Laning and would be a lasting monument to their memory. It is hoped that many people will join in giving the \$25,000 necessary for equipment. Bishop Tucker of Kyoto

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has recently given three lectures on Japan which seemed to the Executive Board of the Woman's Auxiliary so valuable that it offered to defray the cost of publishing and distributing them throughout the Church. The offer was accepted with gratitude.

It was decided, subject to the approval of the bishops in China, to share in sending a commission to China in the autumn of 1921 to study educational conditions with a view to the better adaptation of missionary schools and colleges to meet China's present and future needs. Another matter of interest in connection with the China mission was the approval given to Bishop Graves's purchase of a site for the new Saint Luke's and Saint Elizabeth's Hospitals in Shanghai, which are to be amalgamated.

A letter from Judge Buffington of Pittsburgh commended some of our plans for reaching the foreign-born. In this connection several items of interest were noted. Our clergy who lecture in the seminary of the Russian Church at Tenafly are warmly received. Work among Hungarians, Swedes and Italians was reported. Aid was given to the work among the foreign-born in California and New Mexico and for printing a brief hymnal in Italian.

In Latin-America the chief subject under consideration was Bishop Hulse's plan to establish a Church school for boys. Bishops Hulse appeared before the meeting and made a brief but convincing statement of the need. The Department cordially approved of the plan for securing as soon as possible \$20,000 included in the Cuban survey needed for the purchase of property to be used for the first unit of a day and boarding school for boys.

The offer of Mr. Hobart B. Upjohn to present the Department with plans for a portable chapel was accepted with appreciation.

The following appointments were made: **Alaska:** Miss Lillie J. Ames as nurse in the Arthur Yates Memorial Hospital at Ketchikan; Mr. John B. Bentley, who goes to assist Doctor Chapman at Anvik; Miss Katherine W. Bridgeman as nurse at Nenana; Deaconess Muriel A. Thayer. **Hankow:** the Reverend F. E. A. Shepherd, on the staff of Boone University. **Honolulu:** Mrs. Mabel P. Scoutt. **Shanghai:** the Reverend Warren A. Seager. **The Philippines:** Miss Grace E. Sherman, as secretary to Bishop Mosher. **Tokyo:** Miss Roslyn W. Andrews, as teacher in Saint Margaret's School.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

It is hoped that, so far as possible, provision will be made for the travel expenses of speakers.

The secretaries of the Department of Missions are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York City.

When no address is given, requests for the services of the speakers should be addressed to Dr. John W. Wood, 281 Fourth Avenue, New York City.

ALASKA

The Reverend E. P. Ziegler.
The Reverend Guy D. Christian.

CHINA

The Reverend Lloyd R. Craighill.
Miss Alice Gregg.
The Reverend Y. Y. Tsu, Ph.D.
The Reverend C. F. McRae.

HONOLULU

The Reverend Y. T. Kong.

JAPAN

The Reverend W. J. Cuthbert.
The Reverend Norman S. Binsted.
The Reverend F. C. Meredith.

PHILIPPINE ISLANDS

Mrs. A. B. Parson.

OUR LETTER BOX

Intimate and Informal Messages from the Field

In view of the widespread interest taken in the efforts to conserve the supply of salmon in the Yukon River and its tributaries, we are glad to give our readers the following extracts from a letter of the Reverend F. B. Drane, our missionary on the Tanana, dated March twenty-fourth:

DURING the summer of 1919, all along the Yukon, except down near the mouth, near the source of supply, the catch of king salmon was very light by us men of the country, both whites and natives. At Nenana we did not have ten per cent of our catch of former good years. While we whites and natives were using both nets and the regular fish-wheels in the effort to get enough to supply the dogs and feed the children, the cannery of the Carlyle Packing Company was having a wonderful catch. Men who fished for the cannery told me that the only thing that bothered them was that the cannery could not handle all that they, the fishermen, could catch. The cannery had a grand season while we whites and natives did not get enough to even carry our dogs.

In 1920 the situation in a way was reversed. During the short time when the heavy run of king salmon was on the storm winds from the south prevailed, driving the bulk of the run away from their regular entry to the Yukon and off to another mouth of the Yukon delta. So, in this way, the cannery did not catch the fish, and a fair run managed to get up to us. In addition to this, the cannery operations were greatly handicapped by the fact that several large drift piles floated down on their nets and traps, putting them out of business for a while. Their season was a complete failure, as their own report shows.

So, reviewing two seasons' work, we may sum it up by saying, when the cannery had the fish in 1919, we failed, and, in 1920, when the cannery season was a failure, we did have a fair catch; that there is no question that these canners take the salmon away from us whites and natives of the country. I emphasize whites, because the natives are often accused of indolence and laziness. The whites certainly did make every effort (as well as our natives of the Tanana) and in 1919 all without results.

The following letter was written by the Reverend E. L. Haines, who is at present stationed at Bendoo in the missionary district of Liberia. It was addressed to one of the students at the Philadelphia Divinity School who graciously shares it with us. It is of added interest when read in connection with Bishop Overs's brief article in this issue. (Page 384.)

FOR the past two months I have been teaching and preaching here, and in some of my spare time studying the language. It is not a hard business at all, very simple and interesting in fact, except that it all requires so much patience. I am finding that a fellow has to be "all there" spiritually out here. No half-way faith will do. If God is not very, very close and His work above all else in your heart, it is inevitable that a man will go all to pieces. I am learning many things, the most of which are about myself. I have discovered that the chief thing is to know the power of prayer. It must mean vital help, for one soon knows that his own power is far too short in dealing with these problems and these trying conditions of life. So I say to you that this is the work for a self-forgetful man who means business for God—no place for rainbow chasers or

Our Letter Box

comfort-seekers. . . . This is all in compliance with your request.

The Devil's Bush is the great men's society of the native tribes all over the west coast. It is stronger than all the lodges in the United States put together, for it influences every phase of life. Membership is practically compulsory, and not to belong is to be a complete outsider in almost every walk of life. Boys are taken into the Bush at the age of ten or twelve, and become members when they are about sixteen or seventeen. It is their means of education for the native life. The girls too have a Bush, but of course that is not held in such high esteem. But the men's Bush which is just breaking up, having been in session for the past six months or more, dominates the existence of all the people throughout the country. The center of the Bush is the Devil, a fellow grotesquely dressed and supposed to be endowed with supernatural powers. For a woman to see the Devil is supposed to be fatal, and wherever they go along the trails while the Bush is in session, they must give a certain call or clap of their hands to let the Devil know that they are coming that way. When the Devil enters a town there is something doing. Six times in the last twenty-four hours he has come into Bendoo, and the result was that at the first warning outcry, everybody but members had to pile out of sight behind sealed doors and windows until his Supereminence withdrew. His object in coming is usually to grab some unsecreted boys, and in the past few days our school has become pretty well depleted. The Bush will break up for good in a couple of days. Last night the whole town with the exception of the white population danced from eight o'clock until daybreak. I awoke about six times and could always hear the weird chant of the singers, the rhythmic shuffling feet, and the dull mutter of the tom-tom, and the imported bass drum. But I can't tell you too much

now or I won't have anything to talk about the next time.

The Reverend Walworth Tyng of Changsha, China, writes:

WE are being flooded with a rush of students. Sixty used to be a good enrollment in the upper primary boys' boarding school (Saint James). Last term we thought we were swamped with 120 boys. This year we already have over 140. I have advised the headmaster to make some limits to the numbers, as we simply do not have the room, the buildings, or the staff. But he says: "What can we do? Just as we think we have enough, the military governor sends along two of his cousins (one of his brothers was formerly in the school), and we have to take them." So many boys turn up who present strong reasons for giving them a chance at Christian education. They come recommended by Christian missionaries, Church members, or good friends of our school. The government schools are almost out of business. The pressure is very strong. Boys come in 100 or 150 miles from the country with no friends in city. Can pay fees. But nowhere else to go.

So we are improvising as best we may. The carpenters (for the new house) are shoved out of the shed they were working in; the old shack is patched up to tide over this term. A new teacher or two is picked up, and on we go, so crowded in the classrooms that there are two to a single desk.

In this emergency Mr. Tyng resourcefully formulated the following plan. He needs \$5,000 for a new school. He has \$1,500 in special gifts he will contribute. The Chinese who value education for their sons will raise \$1,500. Mr. Tyng hopes that friends in the United States will give \$1,500. That makes \$4,500. The last \$500 Mr. Tyng believes will come somehow.

Those who wish further information about interesting developments at Changsha can obtain it from Doctor John W. Wood, 281 Fourth Avenue, New York City.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY

TRUTH AND BEAUTY IN RELIGIOUS DRAMA

By Margaret Swain Pratt

ONE stingingly cold night last winter as I sat complacently congratulating myself, I am sure, upon having no engagements to take me out-of-doors, I was called to the telephone to be greeted by an apologetic voice beseeching me to attend within the hour the presentation of a missionary play in a church far uptown. At the urgent request of the author my friend had agreed to criticize the production and if she found it effective to promote its use through the organ of the Church press with which she was connected. At the last moment she found she could not meet this obligation and would I, as a great favor, substitute for her?

Pretending to myself to be an Arctic missionary, I struggled to the subway and from the subway several blocks in the icy wind to the church, an unbeautiful structure of yellow brick or stone. When I went into the parish house the auditorium was almost full and I sat down in the last row of seats to watch the audience. The people were chattering gaily and there was the usual bustle and buzz that precedes an entertainment, children running about and so on. I had understood that those concerned in the production, the author, participants, directors and parish leaders, were approaching it with anxiety, since at that time in that particular parish a play as a means of religious or missionary education was a distinct innovation, and the response of the audience made up of parishioners was in doubt. Consid-

ering the uncertainty as to the play's reception, I was sorry that no effort was being made while the audience was assembling to create an atmosphere of dignity and reverent attention. A hymn or two and a prayer, existing already in the hearts of those who were responsible for the play, would have determined an attitude of receptivity and would have insured the production the serious criticism which was desired instead of the lightly casual and thoughtless or negative response, which under the neglected circumstances it was bound to receive.

In the commercial theatre they have tried many ways of focusing the attention of the audience upon the beginning of the action. The mere rise of the curtain cannot miraculously collect hundreds of wandering minds engaged with every subject under the sun and instantly point them to one consideration. Formerly, authors were accustomed to begin their plays with a butler-maid scene of no significance, in order to give the audience an opportunity to settle down, but this "stunt" was unworthy of an artist and has been abandoned. A tinkling little orchestra playing music which everyone knows has not the remotest relation to the play, only adds to the confusion. A sharp commanding gong has been found to be more effective, but I am sure that serious dramatists and actors would welcome in the theatre some tradition allowing for an introduction to the play

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which would gather together the widely diverging minds of the audience, and prepare its mood for what is to follow.

In the Church this tradition exists. A religious play was originally a part of a religious service and can still quite easily and rightly be made so. Dramatic ceremonies or offices and religious pageants are more formal and ritualistic and become more naturally part of a service of worship, but this missionary play was in reality a sermon and could have been set in a devotional service as consistently as is a sermon.

The play was very late in beginning, due apparently to a troublesome curtain. When finally that was lamely adjusted to the embarrassment of the actors and the amusement of the audience, and the signal given for the lights, there was some misunderstanding and the first scene was half over before the house lights stopped flashing on and the stage lights off. All during these hitches, which destroyed the poise of both actors and audience and made the play from the beginning utterly futile, I realized with sympathy that it had been prepared with serious intent, and I was sorry that all the work was going for nothing, and that unquestionably the use of a helpful medium of religious education was being lost to this parish for some time.

It might have been maintained that the play was a failure because the actors were amateurs, because the equipment was inadequate, or because of the lack of skilled leadership. Of course the employment of a skilled director would have insured a smooth production. He would have known that the perfection of the lighting arrangements and of the scenic adjustments were as important to the success of the play as the interpretation and perfection of lines. But there are very few parishes which can afford directors and very few which have staging facilities, and yet I believe that

these parishes need not be denied drama if they wish it. There is something within the reach of every parish, which is more essential than skilled leadership and elaborate equipment, and without which even the best of directors could not make a religious play convincing. If from the outset this little missionary play had been realized as an act of devotion, of service to God, every aspect of it would have been safeguarded from the writing of the first word to the speaking of the last one. Instead it was apparent that it had been produced in imitation of professional stage ways, that the performers had sensed the superficiality of their method, and that they were unconsciously apologetic and uneasy, but unable to analyze and thus to overcome their difficulty. If, through the right suggestion given in time, the play had been written and the rehearsals had been conducted in the spirit of a religious service, and the costumes and properties regarded as are the appointments of a service, it would have reflected a spirit which would have lifted its production beyond the plane of comparison with uninspired professional achievement. It would have been illumined in its performance with a result that no amount of mere professional technique could induce.

It was a dream-play in which there were revealed to a selfish man the appalling social conditions existing in un-Christian countries and in our own slums. I have not been in China or in Turkey, but the little reliable reading I have done concerning those countries was enough to convince me that the sole source of material for this play must have been hearsay. The scenes were meant to be realistic, but instead they were grotesque, melodramatic, even the one laid in New York. Such misrepresentation and exaggeration were difficult to understand until later I met the author, a charming young girl, flustered, apologetic and eager to explain all the mishaps. Then

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I felt sure I understood how the play came to be written. Somewhere she had seen the successful production of a teaching play or had perhaps taken part in one. Gifted with enthusiasm and an alert imagination, I could imagine her going straight home to write one herself, with her eyes shining as she evolved the plot and the situations, and pictured her play in print and in production, arousing hundreds of apathetic people to action. She had grasped the efficacy of the dramatic method, and being one of those splendid un-Hamletesque people who act upon inspiration and get things done, she had proceeded with what little she knew of dramatic form and a few theatrical situations gleaned from a not very intensive study of missions, and selected according to the Broadway ideal of what is dramatically effective. I hope that her failure (and she was keen enough to realize that it was a failure and a mistake) did not discourage her. Rather I trust that she glimpsed the desirability of supporting her natural creative gifts with the hard work involved in mastering a form and in getting at the truth of subject matter.

As this young author understood so readily, drama probably affords the most convincing means of conveying vividly to the average Western mind strange customs and traditions and is a most persuasive way of arousing people to action. It requires great effort to induce busy Americans of an unreflective and unscholarly turn of mind to read carefully articles on missions and to ponder by themselves the reason for missionary activity, but busy Americans will go to see a play and will open their minds and their hearts generously and sympathetically to its argument, and if the portrayal and the argument appeal and are not too difficult to understand, they will open their purses also. Drama with its assets of light, color and movement quickens emotion and imagination.

But if it is to be truly illuminating it must stimulate right thinking also and it is here that drama for the amateur has its snares and pitfalls as a medium of education and special propaganda.

Because the limitations of its form make it exceedingly difficult for any but skilled playwrights to explain accurately or to comment truthfully upon a situation, drama offers to the beginner the opportunity and the temptation to over-draw and under-draw to the point of actual misrepresentation. It is possible for the unskilled to create a dramatic scene of intense emotional appeal, but if it is not true, either because of under-statement or over-statement, it is worse than useless for the purposes of education, especially for the purposes of religious education. It would have been unfortunate indeed if someone of the audience, witnessing the play of which I have been speaking and stirred by it to the point of action, had undertaken missionary work in any one of the fields described, equipped only with the interpretation of the people advanced by the play.

Because there are so many ramifications which a play can fall back upon for its effect—the personality of the actors, the setting, costuming, lighting, music—inexperienced people might suppose the technique of playwriting to be comparatively easy to master, but to serve education and religion, drama is justified only in so far as it tries to tell the truth and in its form and visual aspects to be true to an ideal. To know the truth may be a matter of inspiration and information, but to convey it especially through a formal medium of expression is a matter of conscious effort, of hard work. To build a framework that will adequately support the idea, one must know the law of construction. Haphazard writing and careless, makeshift accessories dishonor drama as a medium of religious education. I do not mean that only those plays which can stand the strict test of great art should

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be produced, but I do mean that only those should be produced which deliberately aim at being art; in other words, which aim at being true in content and form. Careful workmanship is an honor due the cause. Moreover, it seems to me that enthusiastic beginners would be that much more enthusiastic, willing and wanting to work, if aware of the high plane of usefulness and of the dignity of their proposed contribution.

Such care and regard should extend also beyond the subject matter and form to the visual aspect of dramatic presentation, for in the mounting of a play there are great potential opportunities for the missionary, for the social service worker and for the educator. In the first place light, color and music comprise a common language in which an appeal can be made to people of all tongues, and which will elicit varying degrees of response according to the fineness of perception developed through racial art tradition. It is unnecessary to point out that this art tradition is of great consequence in countries which we look upon as mission fields. Here was a play which revealed immigrants, Turkish women, Chinese people, Hindus and savages against crudely painted settings, and arrayed in costumes which in color and design would have deeply offended the cultivated taste and racial pride of all the groups represented except possibly the savages. Quite apparently the costumes had been hastily scraped together and consisted of old party dresses, portieres, kimonos, everything and anything. There was no attempt at authenticity in design or regard for harmony in color. Sensitive people of the races represented would have been humiliated by this thoughtlessness. Yet had it been suggested to the producers that they might hurt by such lack of care, they would have avoided that possibility at any cost of time or money. Probably they had never paused to consider the art tradition and

development of other countries, and its great importance and significance to the people of those countries. Perhaps largely because of our grey Puritan beginnings, art has not been of national importance in America as it is elsewhere. Moreover, because of our great mechanical resources, craftsmanship has ceased to be recognized and cherished. Thus saved time and thought we have been freed to be of service all over the world, but we have lost thereby much of the divine revelation and of the richness of life that comes when we work with and use the beautiful materials that are the gifts of God. Many of our immigrants who have not lost their finer perceptions through contact with machinery in cities come to us possessed of an art standard and a knowledge of execution which should make possible between us a gracious exchange of advantages on a mutually helpful plane of activity. Through drama we can give expression to our Christian ideals, and those to whom we would be of social service can restore to us our sensitiveness to the beautiful.

This exchange can best be accomplished through the symbolic drama, because symbols evolve a common language and establish a plane of spiritual understanding. Primitive people are known to have expressed themselves always in symbolic art with dramatic force. They carve, paint, dance and act their prayers with a conviction and effect which we might wish to cultivate for ourselves on a higher plane. I came away from the mission play feeling not at all that dramatic presentation in the church should be confined to the experienced and artistically gifted. Rather I felt that the desire to express religious emotion and ideas through the most inclusive of art forms should be encouraged, but to begin in simple symbolic presentation, from there to evolve to perfection in realistic drama and in religious ceremonies of great beauty.

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

THE REVEREND C. N. LATHROP, EXECUTIVE SECRETARY

MOTION PICTURE CENSORSHIP

By *Clinton Rogers Woodruff*

At the invitation of the executive secretary of this department Mr. Woodruff has kindly given the point of view of those who favor the censorship of moving pictures. In the April issue the other side was presented. This is the ideal way to decide any issue—to hear both sides and then draw one's own conclusions.

I BELIEVE in the censorship of motion pictures for the same reasons that I believe in pure food laws, in legislation for proper sanitation and for the control of contagious disease, in the regulations of the Board of Health. I believe that the health of the spirit should be safeguarded at least as carefully as the health of the body; that the morals of men should be protected from the infection of noxious influences as assiduously as we quarantine to prevent the spread of contagious disease. Pure, wholesome food must be furnished the mind to keep it healthy just as the body must be nourished by food of that quality if it is to be maintained in sound condition. It may be laid down as a general principle that in matters which affect public morality individual freedom must yield to the common good. Democracy indeed rests on the principle that all men were created free and equal, but give every man *absolute* freedom of action and the State becomes anarchy and human society chaos. No one can truthfully deny that the motion picture is a potent factor in our present-day life, that the film affects public morality as a powerful influence for good or for evil, powerful because of the method of presentation and powerful because of the size and universal character of the

audiences which view it. In the words of the report of the social service commission of the diocese of Pennsylvania: "The moving pictures are not a minor but a major influence in the mental and spiritual growth of our children. They are also a major influence in the lives of many who are adult—at least in years. The picture supplants the book, the theater, the out-of-door sport, quiet family gatherings at home, as a compeller of emotion in the development of many a child."

Pictorial representation because of its direct appeal to our most sensitive and most accurate of senses, the eye, produces an impression more striking than that effected by the printed or spoken word. Take the same story, print it in a magazine, recite it as a lecture, and present it on the film and you have the effect of the story in positive, comparative, and superlative degree. As a rule what we see is more real to us than what we hear or read. Indeed, the photo-play can present a situation more powerfully than the acted drama. Things which cannot be acted can be photographed. An impression can be greatly deepened by the use of "close-up" views which centre our attention on the important detail of the moment. An actor's former experiences given as a monologue in

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the play can be given on the film by means of a "cut-back", an actual picture of those experiences, possible only on the screen. In general the increased pace of the action of the photoplay as compared with the drama greatly increases the forcefulness of the screen picture over that of the play.

It needs no psychologist to tell us that the motion picture makes a most powerful appeal to the minds of the audience. Furnish the eye with harmful or suggestive scenes and the imagination can stimulate the emotions to evil desire. Vivid impressions arouse curiosity. Even the film whose last reel shows the triumph of virtue, which even aims at imparting a moral lesson, has done harm to those who have viewed its earlier reels, that pictured vice and crime as incidental to the story. An audience in a darkened picture-house, its attention fixed upon the screen, is in a state of high susceptibility to receive suggestive impulses from the film. The intensity with which the photo-play takes hold of its audience demands that special care be taken in the selection of the subjects which are to be so effectively presented and necessitates supervision of the manner of that presentation.

Permit so potent an agent for good or evil as the moving-picture to go unregulated by law, untrammled by censorship and the result can be readily imagined. There is abundant evidence on this point which could readily be produced did space permit. I do not claim that without censorship the picture house would become a den of iniquity, a diabolical school for the teaching of wrong. Some respect for public decency would be maintained in any case, but the realization of the existence of an authoritative board of censors is some guarantee that the tremendous power of the moving-picture will be exerted along right lines. Certainly the general spirit of uprightness, of honor, of sexual cleanness, of respect for authority, of reverence for

sacred things is weakened by the uncensored production of films. There is broader scope for vulgarity and indecency in comic reels to the debasing of public taste; men learn unconsciously clever tricks in methods of forgery, counterfeiting, and the like; sex problems and such matters as civilization bids us keep in reserve are more openly and more vividly presented; greater laxity is shown in the treatment of subjects for which religious people have the highest reverence, and fun is often poked at things which many regard as sacred.

Even with the restrictions of censorship we do not find the pictures entirely unobjectionable. Sometimes a picture which is not an evil one is advertised under an alluring and misleading title which creates a feeling of expectancy in the audience, which even if it is not realized has a bad effect of arousing a prurient curiosity. Even if with the restrictions of censorship matter can be found for criticism, *a fortiori*, were there no restrictions the picture house could hardly be recommended as always a place of safe amusement.

Moving picture men, like all men in business, are not working primarily for educational purposes, to contribute to the intellectual and moral uplift of their audiences. They are working for commercial reasons. I have no quarrel with them for this any more than I have with the butcher for being in business to make money. I do not expect him to open his shop in order to teach me the anatomy of animals. The moving picture man will produce what it pays to give. Unfortunately, for our weak and fallen human nature, the sensational, the *risqué*, is very attractive and the manager who can promise a thrill—especially in the treatment of a sex question—will crowd his theatre. The bogus actors in *Huckleberry Finn* knew human nature when they appended to the handbills advertising their worthless show

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"Ladies and children not admitted." As one of them remarked, "If that line don't fetch them I don't know Arkansas." The manager who produces an unsavory photo-play under the respectable pretence of teaching a great moral lesson reminds us of good old Richard III clothing his naked villainy with odds and ends stolen from Holy Writ so that he seems a saint when most he plays the devil.

Not only because of the directness and power of its appeal, but also because of the size and universal character of the audience which views it, the moving picture film is a potent factor influencing public morality. Everyone goes to the movies, young and old, cultured and uneducated, rich and poor, religious and irreligious. DeMille's claim that movies are practically for adults is not sustained. I have yet to hear of a moving picture theatre which maintains an age limit. Moreover, the adult needs protection from the possible debasing influence of movies quite as much as the child. I think it was Oliver Wendell Holmes who said that a deacon should go to the circus at least once in his life; the deacon goes now to the *Bijou Dream* and does not limit his experience to one visit.

A film can be produced simultaneously through the country, even throughout the world. One actor can entertain thousands of audiences at the same time. The facility of reproduction of the moving picture multiplies its influence many thousand-fold. The country town whose theatrical experience was once limited to the annual visit of "the greatest show on earth" now sees every week the reels which are shown in the large cities. The low price of admission brings the motion picture within the easy reach of everybody, man, woman and child, and the frequency with which the same picture can be shown in a day makes this entertainment convenient for all classes of working people. Some time

ago it was estimated that there were no less than 25,000 moving picture theatres in the United States and the audience was estimated at an average of twenty millions of people a day. The popularity of the motion picture is on the increase. Surely that which attracts so vast, so universal an audience and which impresses that audience in so telling a fashion should not be entirely free from the restrictions of censorship since its influence exerted in the wrong direction would do harm which it is no exaggeration to call nation-wide.

One word as to the objection that is sometimes made that there is no censorship of plays, books, newspapers and songs, so there is an unjust discrimination against the moving pictures in censoring them. It is not entirely true that there is no censorship of these other forms of amusement though this censorship is largely after the act. The objectionable play is suppressed and the bad book is prosecuted under the postal laws. That it is a violation of the principle of free speech seems to me to be far-fetched for the motion picture is something far different from speech, something far more dangerous, something far more insidious. If for no other reason, because it reaches the young in such large numbers, which the printed page and the spoken word do not. Moreover we have no less an authority than the Supreme Court of the United States that motion pictures are not in any manner governed by laws affecting the press and free speech.

Even were censorship restricted to the moving picture it surely would be a blessing to have one form of amusement which could be relied upon as unobjectionable, one form of pleasure which could be depended upon as healthy, one place of entertainment which could be recommended to all alike, women and children, the religious-minded and the sensitive people, as sure to furnish a clean show.

THE DEPARTMENT OF PUBLICITY

THE REVEREND ROBERT F. GIBSON, EXECUTIVE SECRETARY

CENTENNIAL PUBLICITY

A PROGRAMME of publicity in connection with the one hundredth anniversary of the founding of the Domestic and Foreign Missionary Society and the fiftieth anniversary of the founding of the Woman's Auxiliary has been prepared and adopted, after consultation with some of the leading publicity experts of the Church. The general aims are:

- I. To give the Church information concerning
 1. The facts back of the anniversaries.
 2. Dates and manner of their celebration.
 3. The thanksgiving offerings.
 4. The specific objectives connected with the celebrations.
 5. The nature and purpose of the Domestic and Foreign Missionary Society, and of the Woman's Auxiliary.
 6. Historical matters of interest.
- II. To create a favorable atmosphere and sentiment.
- III. To reach *all* the members of the Church.
- IV. To get certain facts known so thoroughly that they will stick, namely:
 1. Every member of the Church is a member of the Missionary Society.
 2. The Presiding Bishop and Council is the Board of Directors of the Missionary Society.
 3. The Department of Missions represents the people of the Church in the administration of *their* general missionary work.
 4. The work has grown from small beginnings to a great size.
 5. It cannot stand still, it must keep on growing.
 6. Great as the work is, it is utterly inadequate when measured by the need of the world or the resources of the Church.
- V. To promote incidentally the underlying purposes of the Nation-Wide Campaign.

In addition to such historical and other pertinent matter as will appear in *THE SPIRIT OF MISSIONS* and *The Church at Work*, it is planned to supply suitable articles and notes to the Church weeklies and other general Church publications, and also to the diocesan papers, of which there are more than sixty.

A news bureau has been established which will serve the secular press.

In addition to a Centennial poster in colors, it is planned to utilize two or three issues of *Exchange of Methods* to secure the circulation of smaller preliminary posters, and the clergy will be requested to have copies put up in the vestibule of the church and in the parish house.

It is hoped also to secure valuable publicity through the spoken word as in the intensive period of the Nation-Wide Campaign through the information men. Suggested topics and matter for their use will be prepared.

The successful use of local newspapers for Centennial publicity is dependent upon the cooperation of the local clergy or those appointed by them to carry this responsibility, and suitable matter will be sent them.

But the greatest medium of publicity is conversation and here is where every interested member of the Church will have a chance to help. If all who are anxious that this anniversary shall count as heavily as possible for the Mission of the Church will study the aims of this publicity and utilize every proper opportunity to talk about them the good effect will be beyond computation.

THE DEPARTMENT OF THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

SOME REASONS WHY

SOME impatience has been expressed at the use of the term "Campaign" to describe the movement in which the Church is still engaged.

Objection to the term was raised in the very beginning of the movement because of its associations in general, but especially because it seemed to imply a carrying over of the "drive" idea and methods from the war. The answer to this objection would seem to be that to refuse to use a word because of its associations, or because of the limited definition given it, would be to object to words of the noblest and most universal use, which, however inadequate as vehicles to express the thought in mind, yet serve better than any others to convey our meaning.

Again, the objection may arise from the feeling that a campaign is necessarily an intensive effort confined to a limited period of time—in the case of the Nation-Wide Campaign, for example, to the year of General Convention, 1919—and that, therefore, the Campaign is, or should be, ended. But, while the element of time generally enters into consideration, is its duration necessarily limited save by the attainment of the Campaign objectives? Is the period necessarily brief? And, if so, is a recent historian justified in using the expression, "The campaign for the conversion of Western Europe (600 to 1000 A.D.)," etc.? Is not a campaign any *organized effort to attain certain definite objectives*?

In the Nation-Wide Campaign the *ultimate* objective was stated in the beginning to be "to bring the whole spir-

itual power of the Church to bear upon the Church's whole task." An objective which could hardly be attained within a brief intensive period. Even the *immediate* objective which was to secure and train an increased number of persons for Christian leadership and work, and to provide adequate support for the Church's work outside the parish, seemed to many to be too distant a goal for immediate attainment.

It is only the policy and method of the Campaign, then, that can be open to objection: its essential purpose and spirit must continue because they are the purpose and end of the Church's Mission in and to the world. Only the plans of the Campaign are open to change, and even they must continue until their authorizing agency, General Convention, or its representative, the Presiding Bishop and Council, has ordered otherwise.

All this in passing. Our immediate concern, as it is the immediate objective of the Campaign, is the support of the Church's work as at present constituted, and its further equipment and extension as rapidly as possible. A part of the Church—and that in the main the weakest part in financial ability—has attained its immediate objective in terms of the quotas assigned, as its fair share of the total responsibility made up of the quotas of each diocese and district in the Church. Those sections of the Church which thus succeeded, did so largely because of the general response of their members to the call, rather than by large individual gifts. In other words, they

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were able to realize in large measure the "every member" ideal. In other sections it has been more difficult to realize this ideal and the Church as a whole must wait until these belated units come up on the advanced front. If they are able, in the end, really to win the majority of their members as workers and contributors, the average contribution realized will not be burdensome for any. And if the sum total of their offerings should be made up of the fairly-proportioned shares of all—"every man . . . as God hath prospered him"—that total should go far beyond anything which the Church has asked in the shape of quotas; for, after all, apportionments and quotas are only a minimum of the real ability of the Church's members. And the full obligation of the individual can only be measured by ability and opportunity.

Until this happy consummation is reached, the *work* of the Church waits, as well as the Church. And in many cases the waiting is almost as desperate as that of the starving millions in China. Of the vast equipment needed, as revealed by the *Survey*, if the Church's work is to be thoroughly done, there is a certain amount that is of the nature of dire need or that represents opportunities that must permanently pass unless there is immediate aid. Here lies the opportunity for individuals to do more than their mere proportion of any parish or diocesan quota for the relief of the general Church, and for the salvage of some of the Church's most valuable enterprises and institutions in every field—foreign, domestic and diocesan—and in every sphere of the Church's activities—missions, education, social service.

The priority committee of the Presiding Bishop and Council has just completed a list of such needs which will be the basis of appeal by the accredited representatives, jointly of the Presiding Bishop and Council and the institutions and enterprises represented.

It is hardly conceivable that when these needs are brought to the attention of generous individuals they will fail to meet them as generously as their ability permits. Perhaps their failure to do so in the past may have been, in part at least, the fault of the Church, insofar as Her leaders had not asked great things of Her people. Certainly such failure does not seem to have been due to a lack of generosity on the part of the people themselves, if we are to judge by the gifts of the Church's members for every sort of need outside of the Church's own needs. From every quarter we constantly hear of the large donations and bequests of our people to such causes, and the generosity of such contributions need only be illustrated by three recent instances: the bequest of a noble woman of the Church of a sum of money four times as large to educational work among Negroes outside the Church as she left to equally efficient institutions of the same character within the Church; the donation by a member of the Church to a local institution, closely allied with another communion, of a sum larger than the whole Nation-Wide Campaign quota of his diocese, of which the diocese has met this year only about forty per cent; the expenditure by another Churchman of \$5,000,000 for a work of public utility, or \$2,000,000 more than the contributions of the whole Church for its general work last year.

With such concrete evidences of the generosity of Church people, when once facts are known to them and needs are made real, it can hardly be doubted that when the direct appeal from the Church through Her accredited representatives comes to individuals of like generous instincts—and their name is legion—they will greet the opportunity with equal generosity and give to the Church and Her institutions their wholehearted support. At the very least, they should be given the opportunity.

THE DEPARTMENT OF FINANCE

LEWIS B. FRANKLIN, EXECUTIVE SECRETARY

A CONVERSATION WITH THE TREASURER

I have heard considerable comment relative to the "overhead expense" of the Presiding Bishop and Council. Can you tell me just what percentage of the budget overhead expense amounts to?

If you will define to me just what you mean by the term "overhead expense", I will give you the exact percentage of the budget.

Is there then any question as to what overhead expense means?

Decidedly so.

What, in general, is the meaning of the term in ordinary business?

In a business enterprise, the term "overhead expense" is usually understood to cover those items which are in a large measure constant, irrespective of the volume of the business transacted. Rent, for instance, is an item which cannot be reduced on short notice, even were the volume of business to decrease. So also, insurance and, to a lesser extent, the salaries of executive officers and office help and general office expenses. On the other hand, there are expenses which fluctuate much more readily with the volume of business as, for instance, pay rolls other than executive and office staff, salaries or commissions to salesmen, advertising, expressage, freight and traveling expenses. Such expenses are not usually considered "overhead".

Could you give me a similar definition as to the work of the Church?

In order to determine what is the overhead expense of the general Church, as represented by the work under the supervision of the Presiding Bishop and Council, it is necessary,

first of all, to define the work which the Church is attempting to do. The work laid down for us by the Master is a very definite work, namely, to preach the Gospel to the whole world. Therefore, having this in mind, we must eliminate from "overhead" any expenses for purposes which contribute directly to the preaching of the Gospel either at home or abroad.

The statement has been made that the total overhead expense for the Council for the year 1921 amounts to nearly 19 per cent of the total budget.

This figure of "overhead expense" is arrived at by including all of the central office expense of the Departments of Publicity and Nation-Wide Campaign, as well as such office expenses as come directly in this class. Items so included are as follows:

<i>Central Office Expenses:</i> Dept. of:	
Missions	\$128,343
Religious Education	50,180
Christian Social Service..	21,450
Finance	57,144
<i>Total Expenses:</i> Dept. of:	
Publicity	210,123
Nation-Wide Campaign...	98,600
Woman's Auxiliary	47,155
General administration ...	88,311
Interest on borrowed money	60,000
	\$761,306

Let us now examine some of these items in order to determine whether the claim that they should be included in "overhead" is well founded. This total of \$761,306 is nearly 19% of the entire budget of \$4,099,397. I am using budget figures as published, al-

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though there have been some modifications by later action.

Do you feel, Mr. Treasurer, that all of these items ought to be included in the definition "overhead expense"?

No, I do not, because I think if we examine the items carefully we will find that a very large part of them have to do with the work of preaching the Gospel rather than with the work of administration.

Can you explain, for instance, what you mean with regard to the central office expenses of the Department of Missions?

Certainly. The central office expenses of the Department of Missions, amount to \$128,343, of which the salaries and pension premiums of officers and the salaries of their staff absorb \$62,443. The officers consist of the executive secretary of the Department and his assistant, the secretary for Latin America, the domestic secretary, the educational secretary and his assistant, and a secretary for Work among Foreign Born Americans. No one has yet contended that the salaries of our missionary bishops and of our missionaries themselves should be counted as "overhead" and yet, the question might well be asked, "How long could these missionary bishops continue effective work in the field if they did not have at the central office an intelligent directing head with whom to advise and to whom they could look for the securing of additional missionaries?" In other words, are not these men at headquarters to be classed as part of the missionary staff rather than as machinery?

Well then, would you eliminate from "overhead expense" part of the central office expense of the Department of Religious Education?

On the same basis of reasoning, yes. For example, the executive secretary of the Department has just returned from an extended trip through the Eighth Province. At scores of meetings he presented to many thousands of students in schools, colleges and universities the need of additional

missionaries and of added recruits to the ministry in general. He brought home to the people of the Church the imperative need for taking care of our young men and women during the critical period when they are away at school or college. Is this "overhead" or is it preaching the Gospel?

What about the other secretaries in this Department?

One of the secretaries of this Department spends a large part of his time in continual improvement of the *Christian Nurture Series* of Church School Lessons, while another is primarily interested in extending the plan of reaching the school children of the country through week-day religious education, and a third devotes his time to working among the college students.

Then you do not think their salaries and expense accounts should be charged to "overhead"?

I certainly do not.

What about the Department of Christian Social Service? It is my understanding that they are primarily engaged in propounding theories as to social problems. Is this true?

It is not true. The chief aim of the Department is to develop an intelligent Christian conscience, to foster social service work through the dioceses and to advise with the parishes and dioceses as to the best methods.

I presume you will admit that all of the expense of the Department of Finance is properly chargeable to "overhead"?

I certainly do, with the possible exception of part of the salary of the treasurer, who spends a very considerable part of his time in traveling throughout the country, and his salary might properly be divided between the Department of Finance and the Department of the Nation-Wide Campaign, but this is immaterial.

Is there any objection to classing the whole of the expense of the Department of Publicity as "overhead"?

Decidedly. If I asked you whether your parish charged the salary of your rector to "overhead", you would say, "Certainly not. He is preaching the Gospel", and I would say the same

Department of Finance

thing about the Department of Publicity. The rector endeavors, through his sermons, to stir up a feeling of love and devotion to the Church and to the Master. The Department of Publicity endeavors to stir the minds of the people, through its publications, to renewed love and devotion to the work of the Master. There can be no love and devotion without some knowledge.

Well, then, it seems to me that, at any rate, all the expenses of the Department of the Nation-Wide Campaign should be charged to "overhead", because this is simply a money raising Department.

That is where you make your greatest mistake. This Department is concerned with money insofar as money to support the missionary work of the Church comes as a result of increased knowledge and increased devotion and loyalty on the part of the people. Their primary object is to spread the knowledge of the work, with the help of the Department of Publicity and to help the diocese and parish organize their forces so that they can be made effective in preaching the whole Gospel to the whole world. This Department recently conducted a series of "Missions for Missions" in the diocese of Rhode Island, and the traveling expenses and living expenses of the missionaries were paid out of the appropriation of the Department. Here is what Bishop Perry says about this work:

If indeed we must charge against overhead expense such inspiration as this one diocese and probably many another has received, by all means let us divert the currents of expenditure that are draining the resources of our people and turning the wheels of elaborate parochial machinery, pour them into "overhead" and deluge the Church with fresh streams of power from this source.

Does the same ruling hold true as to expense of the Woman's Auxiliary?

Precisely. Without the leadership of the officers at headquarters, the great work which the women of the Church are doing for the missionary cause could not be carried on effectively.

Of course, you would charge all of the item, "general administration" as part of "overhead"?

No. I would not even do that. The salary of the president of the Council is included in this item. He is constantly meeting enormous gatherings of men and women and has an opportunity such as few of us can have to reach great numbers with the Gospel Message. Include, if you will, all of his salary and his travel in "overhead", but for my part, I can not do it.

Is it not then rather hard, on this line of reasoning, to determine just what should be included in "overhead expense"?

It is very hard and for this reason it has not been attempted.

I say let the Church, as a whole, be judged by the work which it does and let the individual servants of the Church be judged by the service which they individually render, but let us not seek to apply too closely the usual business methods in calculating the cost of carrying the Gospel Message.

Accepting, Mr. Treasurer, your interpretation of the term "overhead", as you have explained it to me, have you made any computation of what the overhead expenses are as contained in the published budget?

Of course, there are many items on which I should hesitate to give a definite opinion, but I have made a calculation to the effect that out of the total budget of \$4,099,397 items aggregating \$331,769 might possibly be considered as overhead expense. Included in this figure are such questionable items as the Purchasing and Shipping Department, which is largely occupied in the service of the missionaries in the field, buying and shipping to them supplies only obtainable in this country. It also attends to a great deal of the shipping of the other Departments. The figure also includes the clerical staff of the Departments, a questionable item to include in "overhead".

What percentage would this be of the total budget?

Approximately 8%.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

DAILY "DENDO" IN DAI NIPPON

By Deaconess E. G. Newbold



DEACONESS
NEWBOLD

IN Japan, the common word for mission work is *Dendo*, composed of two ideograms meaning "to transmit" and "road" ("the way"). When it is dissected, we discover the ideogram for transmit is composed of two characters, "man" and "entirely", while the one for road is composed of the two characters "run" and "head". Therefore the complete ideogram stands as a constant visible reminder that the way to do missionary work is to know the man entirely and so be able to run after our Head in the Way.

In an attempt to give visible expression of this fact to the Church workers and Christians, the heart of the house is the chapel—a small portion of the Japanese "withdrawing-room" curtained off for the daily family devotions, but which can be thrown into the main room for meetings. Loving children in America have given the beautiful furnishings for this tiny chapel—an altar and ornaments of the native *keiyaki* wood of beautiful grain and color, simply carved, while above the altar hangs the Christ on the cross, the whole forming an atmosphere of worship.

Regular daily offerings of prayer here are a visible, easily understood means of leading the Christians to realize that "prayer is what gets things done", and therefore our chief work. The hours and methods have to be adjusted to meet the various needs of the family—the deaconess, the workers (mission woman and kindergartner), a young assistant just setting her feet in "The Way", the non-Christian maid. Therefore, the daily schedule is as follows:

7 A. M.—Private devotions and meditation.

7.15 A. M.—Prayers for the household.

8.30 A. M.—Morning Prayer in the parish church, attended by the students of the sewing school. The kindergartner teachers are unable to attend this.

12.15 P. M.—Intercessions for the workers. (Voluntary.)

5.30 P. M.—Evening Prayer for the household.

9 P. M.—Compline for the workers. (Voluntary.)

This is the skeleton around which each day's work is built. Moreover, this winter, in addition to the above, we have been granted the privilege of having the Holy Communion celebrated for us in the house chapel on Thursday morning, beside the regular celebrations at the parish church on Sundays and Saints' Days.

The regular daily duties include supervision of the sewing school and kindergartner.

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The sewing school has been running many years and the present matron and head teacher have given more than twenty years of consecutive service. Therefore, even if it were possible to give an opinion about the method of Japanese sewing, it is not necessary. After Morning Prayer the students are greeted and a brief visit paid to the school, which meets in the parish house adjoining the church. Religious instruction is given three times a week, by the priest, the deaconess and the matron. It is most interesting to see the dull, uncomprehending looks of a new student, often fresh from the country, change gradually into one of bewilderment, then dawning comprehension, and finally real interest, until the soul begins to peep out from the eyes. Unfortunately, it is but seldom any are allowed by their families to receive Baptism, as it is feared it will interfere with the problem of marriage—which it does.

From the sewing school a visit is paid to the kindergarten which adjoins Saint Mary's House, so that any incipient loneliness is quickly dispelled by the sound of the children's voices. Human nature is just human nature in any clime, language or costume, as is revealed by ten minutes in the kindergarten—quarrels, quick response to love and sympathy, curiosity; one of the dearest temptations of our kindergarten children is to slip along the walk leading to Saint Mary's House, and peep in at the "foreign" room and the deaconess at her typewriter, and attract her attention by some antic.

The opening circle when the children are taught to pray is the important part of the day. So eager are they to "make their good morning greeting to our Heavenly Father" that they scarcely finish their greetings to the teachers and each other, before they scramble to their feet to march reverently to their places for the opening prayer. They know the Lord's Prayer, Creed, Ten Commandments,

many hymns, and as they have definite religious instruction for ten minutes after their lunch, they understand a great deal of what it all means—very much more than their mothers grasp! Last Lent, when emphasis was laid on the necessity of having a clean heart (*haruto*), one small maid heard it *hara* (stomach), and going home she asked her mother for soap and water, opened her little kimono and vigorously scrubbed her stomach.

By ten or a little after the deaconess is at her desk interviewing the small maid as to the state of the larder or the matter of dust and cobwebs in the corners—very lucky not to have to do the cooking and cleaning herself in this present day of grace in the Empire.

The following hour and a half is given to a talk with the mission woman, plans for meetings, preparation for instruction in Japanese, laundry of church linen, letters, accounts. The latter comprise the accounts of two sewing schools, the kindergarten, household expenses, special gifts of money and mission traveling expenses, and it takes the same amount of time and energy to make an entry for thirty *sen* as thirty *yen*.

In the afternoon, calls are made on members of the parish, the sick, those seeking definite instruction, or the mothers of the kindergarten. At first it is necessary to overcome the fear on their part that we may not understand each other, next that the foreign teacher may not be able to adapt herself to their customs—sitting on the floor—and their food, and last that the foreign teacher may be uncomfortably cold, as they learn with surprise it is just as cold in America, and that there is just as much snow. Progress along "The Way" is made when relations have thawed out sufficiently to admit of toasting comfortably together under the *kotatsu*, a wooden frame covered with quilts, placed over the fire-place, which is a hole in the floor, in which is a handful of red coals.

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The time after returning home is given to recreation, which consists of a cup of tea and in reading in English until time for Evening Prayers. The only other "foreigner" in the city is a French priest of the Roman Church.

The evenings, when not at service in church, are spent either in discussing plans with the kindergartner, instruction in English, or in the endeavor to keep abreast of the endless letters, both English and Japanese. As the number of one's godchildren scattered over northeast Japan (*Tohoku*) increases, the problem of seeing that they learn "the Creed, the Lord's Prayer and the Ten Commandments and are sufficiently instructed in the other parts of the Church Catechism set forth for that purpose," becomes increasingly difficult.

The above programme is contingent on there being no interruptions, and we have early to learn that "the interruption may be the work God has for us to do that day." Organ lessons and special instructions to catechumens, Sunday School teachers, kindergartner and mission woman—each have their allotted time.

Sunday, of course, is given to worship especially in the offering of His Body and Blood as a sacrifice for sinners. Playing the organ, choir practice, and Sunday School come in as side issues.

On Saturday afternoon there is a meeting for the graduates of the kindergarten in an endeavor to keep in touch with them.

Once a week a day is spent in the adjoining station supervising the sewing school there, giving religious instruction, teaching the mission woman and calling.

Once a month there is a kindergartner mothers' meeting, with instruction on the training of children, religion, and frequently cooking. Once a month also there is the meeting of the Woman's Auxiliary in both stations, which is doing well, very well indeed, in the

matter of gifts of money which go to the mission work in Formosa supported by the Church in Japan, but a little slow in the gift of prayer, and still slower in the gift of service. When our missionary from Formosa visited us last spring and reported the amazing growth in numbers of the Church in Formosa, she gave as the reason the fact that the Christian women brought their friends. "Why should they do so in Formosa and not in Japan?" "There they find out for the first time what it means to be lonely and begin to think of others."

Once a month also a visit is paid to the government asylum for lepers six miles out in the country. It does rejoice one's soul to bring them some of the Real Joy. Five were Baptized on Christmas, 1919, and of their own accord erected at the entrance to their dismal little chapel an arch of evergreen over which was the motto in the Chinese ideograms, "Gate of Joy," because, they said, through Baptism they had entered the Land of Joy. In December of the following year, three of them passed through the Gate of Joy into life eternal.

Our work in Japan has much which brings encouragement to those who have its success at heart but—there is so much still to do! For sixty years the Gospel has been in this land, but less than one-half of one per cent of the total population of the country have embraced Christianity, and less than half of these numbers belong to the Protestant branches of the Christian Church.

This fact is an arresting one—what of the future? Does it not call for a greater knowledge by the Church at home and a deeper realization of individual responsibility for giving the Gospel to Japan; and for us all, Christians at home and missionaries on the field, a more humble willingness to offer ourselves as instruments through whom our Blessed Lord can do His work as He would have it done?

APRIL MEETING, EXECUTIVE BOARD

HITHERTO every meeting of the Executive Board has ended with the realization that there was so much to be considered that it simply could not be crowded into the time of the meeting, but at last the Board has actually had time to consider all that was brought before it, and when the chairman, Mrs. Butler, asked at the end of the three days' meeting if there was any more business, and silence answered, there came the delightful realization that the work was done. For three days (April 23-25) the Board met in Bronxville, with no interruptions and in an atmosphere conducive to good work, for the rector of the church, the Reverend Charles W. Robinson, and the Woman's Auxiliary had done everything to make conditions perfect. This help, and that which came from Bishop Lloyd's beautiful quiet hour on Sunday afternoon, made those three days very wonderful for each member of the Board. Of the sixteen elected members thirteen were present, as were most of the secretaries and the honorary member, Miss Emery, who came on the last day.

The meetings on Saturday and Monday were preceded by a celebration of the Holy Communion, and Sunday was a day of Church privileges, the early service, morning prayer with a most interesting address by Mr. McNulty on China, the beautiful and helpful quiet hour by Bishop Lloyd, and evening prayer, when Bishop Lloyd preached. The Woman's Auxiliary of the parish gave a delightful tea for the Board on Saturday afternoon at the home of its president, Mrs. Hayward.

The reports of the secretaries instanced the different kinds of visits made by them—Woman's Auxiliary meetings, visits to various missions, and to colleges and schools.

The United Thank Offering Committee reported that a letter had been

written to each organization comprising the Church Service League in the interest of the United Thank Offering, stressing both the spiritual and financial values of this offering, and asking for the cooperation of the various organizations in making it more widely known. Replies received from the Girls' Friendly Society and the Church Periodical Club state that they are already trying to bring this before their members; the Daughters of the King will take it up through their parish chapters; the Guild of Saint Barnabas for Nurses and the Church Mission of Help, will refer this letter to their next annual meetings. A leaflet, *Stories of a Day in the Life of a United Thank Offering Worker*, is to be published.

The Supply work was discussed, and it was decided that work be assigned as a rule to stations near the dioceses sending the boxes so as to save on freight, unless a diocese asks for work from some special field. Dioceses will be given credit for work within their own diocese, provided it is assigned from the Supply Department, 281 Fourth Avenue.

The chairman of the Fiftieth Anniversary Committee reported: Diocesan chairmen have been appointed in all but seven dioceses and districts in the United States and in the following foreign ones: Mexico, Shanghai, Hankow, Kyoto, Tokyo (2) and Canal Zone. Reports from China show that great interest is being taken there. A great many dioceses are making this work the special feature of their spring meetings.

Owing to the fact that the Domestic and Foreign Missionary Society is to have a Pageant for October thirtieth, it was decided not to have one for the Woman's Auxiliary.

Educational policies were discussed and the report that after a reaction

The Woman's Auxiliary

during the war the study class is again coming into favor and the possibility of more cooperation between departments, were both welcome statements.

It was reported that 50,000 copies of the *Appeal* on moral standards had been printed, and that many leading persons had commended the Board for its stand on the subject.

The Board stated as its opinion that it is inexpedient to form any more Houses of Churchwomen, and accepted as an expression of its opinion on the subject of the place of women in the Church, Lambeth Resolution forty-six. It gratefully accepted Bishop Nichols's invitation to appoint a committee to consult with his commission on Woman's Work in the Church.

Mrs. Pancoast reported that the Woman's Committee for Saint Luke's Hospital, Tokyo, has had response from thirty dioceses and had in cash and pledges about \$35,000 toward the \$40,000 still needed for the pledge of \$100,000.

A committee on the Programme for the Triennial at Portland was appointed.

The most important question discussed was that of the future of the

Woman's Auxiliary in relation to the Church Service League. The committee appointed at the last meeting brought in its report, which was given long and serious consideration, and with certain changes was adopted as the statement of the Woman's Auxiliary on the subject. As Bishop Gailor was to appoint a committee on the problems in the development of the Church Service League and the status of the Woman's Auxiliary, this statement was presented first to the committee on Relationship of the Church Service League, and then to the joint committee of men and women, mentioned above. It is proper to state that this joint committee met April thirtieth but postponed discussion of the statement until it can receive similar reports from the other national societies forming the Church Service League, and it is therefore not possible to print this information at the present time.

With most earnest thanks to Bishop Lloyd, Mr. Robinson, and the parish branch of the Woman's Auxiliary, the Executive Board closed its very worthwhile three days' meeting, wondering how it had ever seemed possible to accomplish anything in a shorter session.

THE APRIL CONFERENCE

THE April conference for diocesan officers was held at the Church Missions House on Thursday, the twenty-first. The conference was preceded by the celebration of the Holy Communion. The following branches were represented: Long Island, New York, Hankow and Honolulu.

Miss Lindley being absent the conference was led by Miss Tillotson, who reported that Miss Lindley, in addition to the annual meetings in North Carolina and in Asheville, had been paying visits to some of the mountain missions in that district.

The report of Miss Flanders, the office secretary, was read as she was

unable to be present. The duties of an office secretary are many and varied. They range from answering the telephone and referring visitors to the various secretaries, to replying to letters containing questions of all sorts, some of them requiring hours of searching through records. Letters are sometimes received signed with initials only or with no address, and a postmark too blurred to be read, containing an important order, and the office secretary knows the sender is waiting impatiently for much-needed material. But what is one to do?

Mrs. Wade reported on her trip in Virginia and the Carolinas.

The Woman's Auxiliary

Mrs. Biller outlined her work for the spring, summer and fall, in the dioceses and districts of Springfield, Iowa, Salina, Western Nebraska, South Dakota, Duluth, Montana, Idaho, Spokane, Eastern Oregon, Utah and Wyoming.

Miss Boyer gave an interesting report of her trip through the South.

Mrs. van Holt, president of the Woman's Auxiliary in Honolulu, spoke of the opportunity in the Hawaiian Islands to educate missionaries for Japan and China, and to make American-born Orientals realize that we are their friends.

The Reverend Franklin J. Clark spoke on the duties of secretaries:

"The secretary of the meeting is almost, if not quite, as important as the chairman. A good secretary can help a great deal to keep the meeting running along smoothly. She should be the right hand of the chairman. She can keep that officer posted and prevent confusion. She should be more familiar with the minutes than anyone else and can prevent waste of time by discussion of matters already decided but perhaps forgotten by others or introduced by members not present at previous meetings. The secretary should be able at all times to post the presiding officer on the condition of a motion before the house, the wording of it, whether it has been amended, and how, so that the presiding officer may have full knowledge in presenting it to the house. The secretary can make it her duty to prepare for the presiding officer an agenda of business to come before the meeting. If an order of business is not provided the secretary can prepare some such order of business for the direction of the chairman so that matters of business may come in order and no matter of importance be omitted.

"The minutes are even more important than the secretary. They represent the official action of the body. The members very often have come to-

gether at no little inconvenience and expense. They come to bring the collective mind to decide on questions by a majority vote. Their decision is recorded in the minutes by the secretary. The whole effect of a meeting can be dissipated if the secretary has not faithfully recorded the happenings of the meeting, and the members are forced to trust only to their memories.

"It is not important for the secretary to record the points in the discussion about a resolution, but it is most important that she record the resolution and be ready to hand it to the chairman, so that it can be put before the house correctly. After a resolution has been finally adopted, the secretary should not alter it. This should be done only by vote of the body which passed it.

"In the case of a business meeting, the minutes should record the action as summed up in resolutions." In case the meeting is not deliberative, but educational or inspirational, the speeches or readings are the important things. If it is possible, the secretary should get the speaker's manuscript; if this is not possible, she should take down headings of the speech and fill in details as best she can.

"In the publication of reports it is desirable to cut down the matter to the minimum. Some things may seem important at the time, such as speeches, etc., but in six months or a year from then they may have lost their interest and value as a record. The secretary should keep in mind the object of the minutes: to preserve and pass down the deliberations and actions of the meeting so that anyone taking them up may know what the meeting intended to do. In all annual reports certain matters continue practically the same from year to year, such as laws and constitutions. It is a great saving to have plates made of these and held over for use in successive reports.

"Robert's *Rules of Order* is a great help to the secretary."

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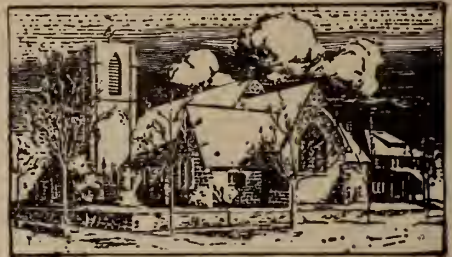
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